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THE OUTLOOK.

Persia's holy city—Meshed—is to be connected by rail with the Transcaspian road. The junction is to be at Askabad. This remarkable concession must have been granted during the Shah's recent visit to the Czar. Less than two years ago Russia was denied the privilege of a consulate in Meshed; now she is permitted to build a railroad to this chief city of the fertile but rebellious province of Khorassan. England will not be happy over this fresh token of the growth of Russian influence in the land of the Shah, and she will be especially indignant at this closer Russian approach to Herat.

After three years spent in negotiations, the Minnesota Indian Commission has secured from the Chippewas the cession of all their land—about 3,000,000 acres—except a small reservation to be distributed in severalty. The tribal relations of these Indians will now cease. Each will take up his section of land and live on it under the same conditions as his white neighbor. The money received from the area to be sold will be placed to the account of the tribes in the national treasury. The interest will be used in building schools and supplying them with agricultural implements and materials. The land thus thrown open for settlement is nearly twice as large as Oklahoma and far more valuable.

The Upper Congo is competing with Zanzibar for the trade of Central Africa. The ivory that was formerly carried on the backs of slaves to the eastern port, is now finding its way to Stanley Falls, and is reaching Europe from the west coast. It was thought that no business could be done on the Upper Congo until a railroad was built around the cataracts, but the indomitable enterprise of the Belgian, Dutch and French traders would not brook delay, and to-day a fleet of twenty steamers is plying on the upper river, and eleven trading firms, most of them employing large capital, are doing business between the mouth of the river and Stanley Falls. Civilization will now make rapid strides in the very heart of Africa.

The final tests of the working of the pneumatic tubes of the dynamite cruiser "Vesuvius" were eminently successful. The requirements of the contract were not merely met, but exceeded. Ten minutes was the limit prescribed for loading and firing each of the three guns five times, the projectile to contain 200 pounds of dynamite, and the range to be one mile. Two of the guns were fired five times in less than five minutes, and the third in less than seven, each shot exceeding the contract range in distance. The trial demonstrated the ability of this novel cruiser to throw about 1,500 pounds of dynamite per minute. The speed test was satisfactorily made some months ago, resulting in a mean speed of 21.6 knots to the vessel's credit. There is no doubt but that the "Vesuvius" will be accepted by the Navy Department, and take her place as the swiftest and most efficient of her class. Supplemental and exhaustive tests will be necessary to determine whether a sister ship provided for by the Fifth Congress, shall be built.

The U. S. Ship "Pensacola" has been designated to convey the astronomical expedition to West Africa to observe the solar eclipse which will occur Dec. 22. The party will number about twenty-five, and will include, besides the astronomers, several scientific experts who will use the opportunity to study marine biology, meteorology, trade winds, the depths of the ocean, etc. Prof. David P. Todd, of Amherst College, will be in charge. The party will be taken to Lonsda, and thence proceed to Mixima, on the Quango River, about one hundred miles southeast of their landing-place. There the instruments, including the photographic apparatus (consisting of twenty cameras), will be set up. So rapid has been the advance in celestial photography that nothing more will be required of the latter apparatus than simple adjustment. The system is worked by an electro pneumatic process which operates automatically and needs no supervision. A second expedition, from the Lick Observatory, will go to French Guinea to view the eclipse from that point.

There is but one barrier to Statehood for Utah—the attitude of the Mormon leaders with respect to polygamy; but that shows no signs of yielding. The Territory has population and property enough to justify her admission. She has over 200,000 people and upwards of \$50,000,000 of taxable property. Her annual product exceeds \$7,000,000, and her wool clip is over 10,000,000 pounds. Only a small minority of Mormons, it is agreed, advocate or practice plural marriage. But the folly and fanaticism of the leaders still control the church of the Latter Day Saints. They have lately held their sixtieth conference in Salt Lake City, and the offensive doctrine has been again officially and publicly declared to have been revealed directly from God, and the determination has been expressed to maintain it.

In spite of all trials and perils. It is the tyranny of the Mormon hierarchy which keeps Utah in Territorial pupillage. At least three-fourths of their followers, according to the report of the Utah Commission, repudiate polygamy—in practice, at least.

German jealousy on the east coast of Africa has been aroused by the recent concessions of the Sultan of Zanzibar to the British Company. The narrow wedge of land belonging to the latter has been enlarged by the addition of the island of Lamu and of four important ports north of it, so that the coast line of the Company now extends seven hundred miles, terminating at Warshelk. This is very annoying to the rival German Company, who are besieging the Sultan for compensation. They are also provoked because Stanley is using his influence to promote the interests of the British East Africa Company. They have a suspicion—and there is certainly ground for it—that the American explorer is an agent for that Company, and that he has engaged Emin Bey to act in its behalf in establishing a line of traffic between the lakes and the Zanzibar coast. It is possibly for this, among other reasons, that the German expedition for the relief of Emin halts on its way, and does not march inland. Germany's possessions on the east coast, however, are so broad and ample that she has small reason for finding fault on account of favors shown to the British Company.

There was a spirited and prolonged debate last week in the National Congressional Council at Worcester on the question of the admission of certain Southern delegates. It was not strictly a color-line question, for the Congressional body nobly declines to recognize such a line, and the negro race is already represented in the membership of the convention; it was rather a question of "fellowship." There is in Georgia a united conference of fifty-eight white churches which withdrew from the Methodist communion before the war and became Congregationalists because of a preference for an independent polity. This union of churches has not yet received their colored brethren into fellowship; its official representative, therefore, was not allowed to sit in the present Council as an active, but simply as an honorary, member. There were present, however, delegates from ten of the district conferences, who claimed—or, at least, one of their number claimed—that no occasion could be cited in which any discrimination had been shown by them against a colored man on account of his color. It was on the question of their admission that the great debate arose. It lasted all day, and called forth some of the best speaking talent among the delegates, both white and colored. The most effective speech in favor of admitting the delegates was made by Rev. Dr. Walker, the Congregationalist of the United States, who every Christian, without regard to race, color or language is the peer of every Christian in the rights which appertain to membership in the church of Christ; that no church can rightfully exclude from membership any Christian for the reason of race or color, and that no organization of churches can exclude for that reason any church otherwise qualified.

INAUGURAL ADDRESS.

(School of Theology, Boston University, Oct. 5, 1889.)
PROF. OLIN A. CURTIS, D. D.

IN accepting more formally the chair of Systematic Theology in this School, a man should be sufficiently open and personal to indicate what may be expected as to the character of his teaching. An important reason for such frankness, is the fact that this school belongs by right and interest to an entire church, and this chair sustains the closest relation to the creed of that church. In addition to this fact, we live in what has been called the age of transition, and confusion is all about us, if not actually within our gates. In his "Life of Voltaire," John Morley has described these days as days when "each controversial man-at-arms is eager to have it thought that he wears the colors of the other side, when the theologian would fain pass for rationalist, and the freethinker for a person with his own orthodoxies; if you only knew them, and when philosophic candor and intelligence are supposed to have hit their final climax in the doctrine that everything is both true and false at the same time." Certainly this is an extravagant language, yet it suggests the wretched confusion often found in present discussion. With the lines of battle so vaguely drawn, it is doubly needful that any teacher of doctrine for a church should beat down all temptation to esthetic opinion, and clearly place himself in his real position.

General Bearing.

Behind any special work or special belief there is a general bearing. In criticizing a book, Henry James says that the most important thing is the writer's "general attitude of watching life." This general attitude or bearing yields the quality, the tone, the spirit of our work. It is implicit in choice of principles, in use of data, in all method as well as in ultimate aim. A complete illustration of the way all the parts of a man's history become related to his general bearing is seen in the "Apologia pro Vita Sua" of Cardinal Newman. Once grasp Newman's bearing, and you can calculate his development of opinion almost as surely as Prof. Loomis could calculate the orbit of a star.

Among the possible general bearings of a thinker is the negative. This begins with doubt and ends in despair. There is no bottom anywhere. The only things not utterly senseless are sarcasm and lamentation. Take this choice bit from the pessimism of Schopenhauer: "The general constitution of life shows that it is planned to produce the conviction that nothing is worth our efforts, that all possessions are but vanity, that the world is bankrupt in all quarters, and life a business which does not pay expenses." Over against this mass of hopeless negation there is possible a positive bearing. Life is not a dreary failure. Hope is philosophical. It is not wisdom to begin a campaign by blowing up your own magazine. The world is capable of explanation. There is a reasonable centre to anything. Thus art, science, philosophy, and religion take on a value, and the business of the week moves on. At the heart of this positive bearing are three profound convictions. First: *There is eternal truth.* Not merely this or that thing fits the fact; but there is a complete system of rational principles, and this system is everlasting. Some say truth is a thing God makes as He makes a dolphin; others say that truth is an eternal law behind God, or an abstract law which comes to life in God's person; others say, deeper reasoning that truth is but an expression of the whole nature of Deity; but whatever may be one's philosophical theory, he must, to have the positive bearing, believe that with truth, as with the Father of lights, there is "no variation, neither shadow that is cast by turning." Such suggestions as that of John Stuart Mill that $2 \times 2 = 5$ possibly in some other world; or that kindred suggestion of Daniel Webster, speaking of the Trinity, that no one can tell what mathematics God may get up for Himself—all such trifling with rational principles must be limited to Alice in Wonderland, dreaming: " $4 \times 5 = 12$ and $4 \times 6 = 13$." When any world demands a new mathematics, or any doctrine a new multiplication table, that world will drop into chaos, and that doctrine will perish with the myths. Truth is not a thing to be manipulated into one shape for science, into another shape for philosophy, and into another shape for theology. Lessing was intoxicated when he cried out to God: "Pure truth is for Thee alone." There are not two kinds of truth, one kind here and another kind there, one kind for the Creator and another kind for the creature; but truth is one system perfect and eternal.

This brings us to the second conviction, namely: *Man can find the truth.* This implies a belief in the sacredness of human personality. It is not necessary to go the fantastic extreme of Frederic Harrison and the positivists, and construct reverence for man into a religion with blue specified sacraments, a performance which Herbert Spencer has dubbed "retrogressive religion." It is not even necessary, with William Ellery Channing, to consider man "an ultimate being made for his own perfection as the highest end." It is enough to believe that man is a rational being, that man has the faculty of perceiving and understanding truth. Charles Sumner once said: "I am not an egotist, but I am an egoist." By this he meant not to declare his belief in the sacredness of his own personal powers. He meant what Garrison meant when he said: "I will not equivocate, and I will be heard." The times were hot and the opinions many, and it required a sublime egotism to be true to one's own conclusions. Indeed, at no time is it easy to realize this religious egotism. The universe is so vast; art is so long, and time is so fleeting; the problems of existence are so immense, and the data so tangled; the thinkers so quarrel and contradict, that at times any self-assertion appears as foolish as a child trying to light up the midnight by striking one match under the whole sky. Yet every apostle of certainty, in spite of all moods and all difficulties, must dare to say to his soul, as Martin Luther dared to affirm in Erfurt, "I am made to reach the truth."

And bound up with this conviction is another, a third which completes the second: When a man has found the truth, he can know it. Here we would push further than all are willing to go. This word *know* is used in philosophy in the narrow range of demonstration. With knowledge the evidence is such that we are compelled to accept it, or break into insanity. It is in this exact sense Bishop Foster uses the word when he says we have no knowledge that death does not end all. But in the New Testament the word "*know*" (*ginosko*) is used outside of this range of exact demonstration. When a rational belief becomes related to all there is of a man, and is tested by all the experience of living, it may become a personal certainty as complete to that man as though it could be demonstrated on a blackboard. The Master means as much as this when He says: "If any man will do His will he shall know." etc. Man is a complex being in complex relations to life; moral life and mental life, conscience, judgment and will are entangled; no man ever can give all the reasons for his certainty; but when once he reaches a central rest which remains with him, he knows he has the truth. There is not time to analyze and guard this fully now; but I go so far as to say that any atom of untruth, however honestly received, however elaborately defended, is related to the arbitrary will, and secretly tends to unrest in personality. It is a mighty thing for a sane man to be fully satisfied to the very centre of his manhood. So when Mr. Huxley says it is wrong for any one to hold to certainty of the truth of a proposition unless he put about that proposition a demonstration, it is absurd—as absurd as the hesitation of a certain boy in Maine. He fell into the Penobscot River all by himself, and when questioned as to his wet garments, the little agnostic, all a drip, answered: "Perhaps I fell into the water, but I would not be too sure about it." All agnosticism is the over-emphasis of the frag-

ment, and the under-emphasis of the complete man.

Yet this positive bearing does not involve the spirit of dogmatism. Dogmatism is a thing every teacher should avoid. All magisterial teaching; all final appeal to authority whether in creed, or text-book, or person; all quieting of serious discussion by a stout *ipse dixit* is foreign to the best conception of the positive bearing. There is, however, a seeming dogmatism, a dogmatism of manner, which must not be confused with a dogmatism of spirit. Many a teacher protects the work in hand by an unpleasing manner toward the students. Many a man is earnest to the last edge of self-assertion. Samuel Johnson was as fierce as a north wind in debate. Boswell says Johnson would yell out at a man: "Sir, you do not see your way through that question." But when somebody asked the author of the great English Dictionary how he came to define *pastern* as the *knee* of a horse, he made no apology even, but said, "Ignorance, Madam, pure ignorance." But real dogmatism is the bravado of discussion. It often expresses, not certainty, but a want of confidence in a doctrine; or lack of resources in argument. "Yes," said Lyman Beecher, "I always pound the pulpit when I have really nothing more to say." Dogmatism, too, never convinces any one. You can bluster a poor fellow speechless, but in behind he still shivers in his cold doubt. The art of teaching is not the silencing of men, but the establishing of them in the truth. This establishing, this upbuilding, must ever have in it the element of certainty which is the peculiar property of the positive bearing. The whole world is weary of the interrogation point. Thomas Carlyle once snorted out (in brief): "In God's name, keep your dirty doubts, and give us something to eat." Any one who feels all through him the strength of truth, found and held, will find also some eager man to hear his positive words. It should be said of every teacher, as St. Paul said of our divine Teacher: "He was not yea and nay, but in Him was yea."

Personal Beliefs.

From this general bearing it is an easy step to personal beliefs. At this point my only aim is to touch such crucial beliefs as just now are under public discussion, or in some way test and reveal a man's theological position. In every system of theology there is more or less fundamental philosophy. Thus, as Dr. B. F. Cocker has pointed out, Watson's Institute rests upon the empirical philosophy, the *Empiricist* name of John Locke then dominating the schools of England. Holding to empiricism, Richard Watson had in him an element of deism; and down through the first century of Methodist theology, there is many a delicate touch. All this subtle deism must be uncovered and purged out of our conceptions of God. We must walk squarely between deism and pantheism, emphasizing equally the transcendence and the immanence of Deity. A true Christian theism gives us our opportunity. Never has there been a philosophy of life giving to the theologian a better chance to organize Biblical truth into one consistent whole. This theme cannot be demonstrated any more than deism could be demonstrated; but, as Prof. Bowne says, "*it is implicit in everything.*"

Another matter of peculiar interest, in the relation of this chair to Methodism, is that central doctrine, the Atonement. The pure governmental theory is held to some extent in our church; yet there are those among us who have never been entirely satisfied with that theory, and I must count myself among that number. Take this forcible statement made not long ago: "There is no necessity for the punishment of sin in the nature of sin. It is punished to maintain the authority of the law. Anything else that will maintain the authority of law may be substituted for penalty." To me this is an unbiblical conception of all sin, and a mechanical notion of the relation of God to moral law. The law is of no value excepting as an expression of the holiness of God; and I would say that the only reason the law must be satisfied, is that God himself must be satisfied. God does not demand the supremacy of the moral law, first of all, because He has no other obligations; but, first of all, because He is holy and cannot be other than Himself. With Anselm, we must reach back into the nature of God, and get there the absolute necessity for the atonement; then coming out from that absolute necessity to the nature of the atonement, the governmental theory, with elements of the moral influence theory, can be used at large value.

All the questions growing out of eschatology are becoming more important; but of them all, the doctrine of the Intermediate State demands the most searching consideration. Valuable monographs have been written, but the doctrine must be given a larger place in a systematic theology, and so related carefully to other parts of the system. The Romish doctrine of purgatory is too coarse; and the doctrine of a post-mortem probation is, as we believe, both unscriptural and unphilosophical. Two things must be protected: First, the significance of this life as a probation; second, a fair chance for every responsible creature. This can be done by saying that all decision bearing upon trend of character must be made here; but this decision may mean to some only what Dr. Whedon has called "the spirit of faith, and the purpose of righteousness." Here I would bring to bear a true doctrine of the Intermediate state, showing how a fixed purpose of righteousness may there work out completely through personality, and the spirit of faith become an actual faith in Christ. In short, all that here in this life is implicit becomes explicit when we are "absent from the body and present with the Lord."

Concerning the Bible itself there are several important questions now before us, and it seems to me right to be plain here also. *What is Rationalism?* This word has been defined and discussed until many can appreciate the

condition of a student who said: "If any man ever lived on the earth with a clear notion of what the thing means, that man must be dead!" In the 17th century the word "rationalism" had a technical significance as the name of a special school of thought. Bacon uses the word to express the rational as opposed to the empirical philosophy. In Clarendon's state papers the word is applied to a party in the Presbyterian Church. Then for a time the Deists were called rationalists. In Germany the word took on various shades of meaning. Kant gave a new turn to the old "neology" and his philosophy was called rationalism. Then they divided the rationalists into "supernatural" and "pure." Now the dividing was so delicate that they had not only the supernatural rationalist, a man like Breitschneider, but also the rational supernaturalist, a man like Staßlin. In a broader manner, Fr. v. Reinhardt defines the rationalist as the one to whom "the Bible is like any other book. He accepts it only when it agrees with his opinions, and then only as an illustration and affirmation, not as an authority." To-day in Germany they speak of the old rationalism and the new; meaning what there is taught of it at Jena, and the new Kantian philosophy of Ritschl.

In view of all this variation, and in fair relation to what may be called the central trend of rationalism, I would define a rationalist as one who tries to explain the Bible and Christianity and all human experience without the supernatural. To the rationalist, as Ritschl puts it, "the supernatural causes a feeling of disgust." Now two plain standpoints for the study of the Bible can be fixed: 1. That of the supernaturalist; 2. That of the rationalist. Easily now can be made the tests: Is the miracle possible as an idea in philosophy? Is the resurrection of our Lord a fact in history? Is the Bible supernatural in its origin and character?

What, now, is the relation between reason and the Bible? In the first place, reason is used to decide which of the two standpoints a man will accept. Then, accepting the standpoint of the supernaturalist, a man's mind is not to be packed away like a dry bulb in a jar. As Pascal says: "Two extremes are to be avoided, the exclusion of reason and the admission of nothing but reason." To a supernaturalist, no Bible doctrine can be considered as one item to be made reasonable all by itself; but it is to be made reasonable from the supernatural standpoint, and in relation to all the Word of God. Thus reason has before it two questions: 1. What is there in the Bible? 2. What is its meaning?

This brings us squarely to Biblical criticism, a subject with which a systematic theologian has something to do before he can fully discuss the doctrine of inspiration. Of the value of "*lower criticism*" in placing the exact text and bringing out the testimony for a conjunction or an adverb, there can be no intelligent dispute. But is the same true of "*higher criticism*?" Have we any right to pry under the canon? Have we any right to study the books as books? To inquire as to date and authorship? To seek the relation of a book to the place and period in which it was written? To discover the process by which it came to its present shape? It seems to me that all these things are not only our right, but our duty; and in the end will help the Bible. As Prof. Greene says: "The more thoroughly the foundations are examined, the more solid they will be seen to be." The systematic theologian must dare to say to all the departments of criticism and exegesis: "Test the Word of God in all ways known to your skill and modern apparatus, and then give it to me for a doctrine; but you must be true to your supernatural standpoint in all your work." This suggests another thing which should be said in this connection. There are indications that some of these critics, yet claiming to be supernaturalists, are slyly dining doubts at their standpoint itself. One of them, a year ago last Easter, said (a student told me) that he could no longer believe in the resurrection of our Lord; and yet he teaches on in a school belonging to a church which would have neither significance nor existence without that doctrine in her creed. The elaborate relation such a man must sustain to honesty and to moral law, I do not pretend to understand. Prof. Franz Delitzsch has accepted more of the results of "higher criticism" than I wish he had; but I once heard him say in class, speaking of a man who went over to *Wellhausen*: "He and I separated at the empty tomb; for he has not a risen Christ, and I have."

Coming now to the doctrine of inspiration, the important thing is not to get a verbal theory; the important thing is to get a supernatural theory. In relation to God, inspiration is but a part of the supernatural plan of redemption. In relation to the man inspired, inspiration is the supernatural raising of the entire person to the highest power. As to the Book, it is the result of this supernatural purpose and process. More than that, the Holy Ghost is *now* with the Word to keep it safe, to vitalize it and make it the power of God unto men. The whole thing is supernatural; and yet the human element is as plainly in it as it is in the person of our Lord.

Special Work.

This brings me to the special work in my department. Prof. Briggs seems to think that the systematic theologians in this land are to have larger demands made upon them in the future. He says: "We are passing through a transition period in theology, and no one can tell what will be the doctrines of the next century. It is probable that a period of great theological conflict is upon us. The battle will result in new definitions of the faith; and a new creed will spring forth from the victories of divine truth." If this ringing prophecy prove true as to all Calvinistic churches, then I prophesy that Methodism will be the most conservative force in the battle; that in our conflict we shall more completely organize our separate beliefs into

a system, thoroughly related to a philosophical and more idealistic theism; that we shall change some of the ancient phraseology in a statement of doctrines; and close the second century of Methodism with substantially the same creed, formal and consensual, that John Wesley preached and John Fletcher defended. So it is not probable this chair will have any vast labor in the bringing in of the "new creed!" Yet, as already intimated, there is much to be done in the relating of doctrines. And this work can be done only by a profounder knowledge of metaphysics. The deeper connections and harmonies of doctrine lie, I believe, in the realm of metaphysics. The mysteries of the Bible are only cheapened and emptied of spiritual life by the anti-metaphysical movement in Germany. We must go the other way. We need more metaphysical discussion rather than less. Theology is a science of such magnitude that it demands all the mind as well as all the heart, and it is not a mastering of this science to tie together a pleasant series of ethical maxims. Matthew Arnold may fling his sneer, too, at metaphysics, and say that "the one man who uses that wonderful, abstract word *essence* with propriety will turn out to be not the metaphysician, not the theologian, but the performer." But had there been one grain of metaphysics in Mr. Arnold's amazing attempts at theology, they would not have been as superficial as a water-spider skimming a pond!

But the special work of this chair is not merely to build up a system; but also to bring out all the values of doctrine. A doctrine may be a dry, formal statement, or it may live and breathe and have a being. It was said of Alexander Hamilton that he touched the dead corpse of finance, and it sprang upon its feet. So a theologian must have the power to touch a doctrine until it springs upon its feet, and leaps along praising God. Tholuck would talk out his theology until the students felt as Peter felt on the mount of Transfiguration: "Let us make tabernacles and stay here always." It is not every teacher who can realize all this in a genuine way; but it is worth much for him to believe in the value of doctrine itself. Some time ago a professor in Berlin University said to his class: "But, gentlemen, as for the particular conception men may hold of Christ, it makes no difference whether He be regarded as pre-existent or not, whether as a mere man endowed with divine powers, or as a being of divine nature." That is, no doctrine of the person of Jesus is of the least consequence! But suppose we come to the 5th verse of the 17th chapter of St. John: "And now, O Father, glorify Thou me with Thine own self with the glory which I had with Thee before the world was"—and try to find out what the passage means. Can we do so without beginning to make a doctrine? The value of doctrine is the value of honesty and thoroughness with the Scripture. So it tends to a better understanding of Scripture, and a better personal appropriation of Scripture. Thus doctrine becomes a factor in the deepening and perfecting of character. Bancroft traces the way back from the ruggedness of Puritan character to their holding the Bible in doctrinal form. To think your path through God's Word, and even imperfectly "pack it for a long voyage," is to give life to manhood. I believe in putting more doctrine into the church life; by catechism, by Sunday-school, by probationers' class, by prayer-meeting talks, and by Sabbath sermons. It is said that doctrinal preaching would empty the churches. Positively I know that is not true. It all depends upon whether the doctrines are in the preacher as vital realities or not, and whether he can make them as real to the people as to himself. It shall be the work of this chair to help build a race of preachers who will understand, and love, and preach the great doctrines of our faith.

As I reach the last point—the personal relations between a teacher of doctrine and the students about him—there is one voice I hear, one face I seem to see again; a strong, kindly face which we have "loved long since and lost awhile." Dr. Daniel Steele has repeated the statement that "Dr. Latimer was the ripest, broadest, and most ready scholar the first century of Episcopal Methodism has produced;" but Dr. Latimer was more than all that to me. In a critical period of my mental life, when the very foundations of faith seemed to be falling my weary feet; when all Boston seemed a centre of doubt, and for days the darkness gathered about me thicker and thicker, Dr. Latimer was my teacher of doctrine. To him I opened my soul; and all he was to me as a steady force I cannot express. It was not altogether his argument, but his argument with Him. He was approachable, but that was not the secret. He was kind, but that was not it. He had a daily piety which put a light into his features, but that was not it. There came out of him a peculiar, penetrating sympathy, but that was not it. The thing in Dr. Latimer which helped me, steadied me, possibly saved my faith, was his unobtrusive confidence in my honesty, and his quiet, constant certainty that I would reach a positive bearing at last. Thus it is with strange, indescribable feelings I try to take Dr. Latimer's place in this school. There is in me a mixture of wonder and fear and joy when I remember all the past, and realize that God has put aside the countless weapons of the strong man and called my small blade into the battle. It would be audacity for me to expect to attain Dr. Latimer's amazing scholarship; but his devotion to his work; his love of the truth; his spirit of fairness; his constant effort to understand all kinds of unbelief and to state fairly and fully their positions; his patience in all complicated situations; his abiding enthusiasm even in the details of a scholar's life; his everlasting ambition to make mental and spiritual progress; and his inspiring personal interest in all his students, chasing them out into life with his thought and prayer—if only in these things I can be somewhat like him, I shall be satisfied.

Miscellaneous.

AN ADMIRABLE CREED.

REV. JOHN ALFRED PAULKNER.

THE restlessness of the Presbyterian churches under the bondage of that stern old Calvinistic symbol, the Westminster Confession of Faith, is one of the most hopeful signs of the times. It reveals at once the conviction that the church has made progress in its apprehension of truth, and that progress has rendered it impossible to hold longer to any hard type of Calvinism.

Nearly all the greater Presbyterian churches have sought or are seeking relief from the burden of the Westminster Confession. The United Presbyterian Church of Scotland has found this help by a declaratory statement setting forth the sense in which she adheres to the Confession. This Declaratory Act, passed in May, 1879, put emphasis on vital doctrines which the Confession either obscured or ignored, such as the "love of God to all mankind, His gift of His Son to be the propitiation for the sins of the whole world, and the free offer of salvation to men without distinction on the ground of Christ's perfect obedience." It added that the doctrine of the divine decrees and election is to be checked by the truth that God is not willing that any should perish, and it denied the Westminster views concerning the damnation of infants and of those who are without the "pale of ordinary means." It pronounced the standards "necessarily imperfect, being of human composition," and that they were to be received only "in view of the explanations contained in the Declaratory Act of Synod there anent." This declaratory statement, therefore, served in relieving the conscience of the United Presbyterian church not only by stating a modified and less sense in which they might adhere to the Confession, but also by contravening some of the doctrines of the Confession; and it has become to this extent a new creed. The Free Church of Scotland, after years of discussion and delay, appointed a committee at its General Assembly last May to advise as to the best method of meeting the exigencies that were placed upon them by a creed which did not voice the living faith of the church. The Presbyterian Church in this country (North), as is well known, has recently resolved to submit to the presbyteries the question of revision.

The Presbyterian Church of England has taken up the work after a more radical fashion, however. It proposed to consider whether it would not be well to adopt (1) a revised formula of subscription; (2) an explanatory declaration setting forth the sense in which the church understands her standards; and (3) a new digest of doctrine, at once shorter and more in harmony with the present belief of the church. On account of legal difficulties, the declaratory statement was abandoned. The new creed was submitted to the General Assembly in 1888, thoroughly discussed and handed to the committee for improvement, and in its revised form placed before the Assembly in 1889, by which it was received with hearty approval, but the final action thereupon postponed for another year. There is no doubt that the new Articles of Faith of the English Presbyterian Church will be adopted by that church with substantial unanimity in their present revised form.

It becomes, then, an interesting question—What kind of a creed is this? How much of Calvinism is in it? Does it bear out the oft-repeated assertion that the Calvinistic churches have drifted away from the Calvinism of their standards, and have become largely Arminianized in faith? Does it bear out that other assertion, that the so-called orthodox churches have largely modified their fundamental doctrines in the interests of a so-called liberalism? Let us look at the creed from these two points of view. And when we remember that in the old country theology has made greater advance than in America, and that there is less sensitiveness as to new statements of truth, and the clergy are less trammeled in their search for truth, we have a right to place great importance on the new English Presbyterian creed as revealing the currents of thought on questions of belief.

First, as to the Calvinism of the Creed. Let me say for the benefit of my young readers that Calvinism is that system of doctrine which places stress upon the decrees of God, upon His ordaining whatsoever comes to pass, and upon His election to life of those who shall be saved, and His passing by to eternal death of those who shall be lost, without reference in the first instance to their faith or good works, but solely for the display of His sovereign grace in the one case, and of His sovereign justice in the other. Arminianism, on the contrary, is that system of doctrine which places stress upon the free grace and love of God and the free will of man. I will now quote those articles in which, if anywhere, a Calvinistic statement might be expected:

"1. *Of God.* We believe in, and adore, one living and true God, who is spirit and Father of spirits; present in every place, personal, infinite, and eternal; the almighty Author and sovereign Lord of all; most blessed, most holy, and most free; perfect in wisdom, justice, truth, and love; who is accomplished in His glorious purpose by sending His Son to be the Saviour of the world; who will only be glorified, whom only we must worship and obey. To him be glory forever. Amen.

"2. *Of Providence.* We believe that God the Creator upholds all things by the word of His power, preserving and providing for all His creatures, according to the laws of their being; and that He, through the presence and energy of His spirit in nature and history, disposes and governs all events for His own high design; yet is not in any wise the author or approver of sin, neither are the freedom and responsibility of man taken away, nor have any bounds been set to the sovereign liberty of him who worketh where and when and how He pleases.

"3. *Of Saving Grace.* We believe and proclaim that God, who is rich in mercy as well as of perfect justice, was moved by His great love to man to hold forth from the first promise of redemption, which from age to age is confirmed and unfolded, and that, in the fullness of the time, He accomplished His glorious purpose by sending His Son to be the Saviour of the world; wherefore our salvation out of sin and misery is ever to be ascribed to free and sovereign grace.

"4. *Of Election and Regeneration.* We humbly own and believe that God the Father, before the foundation of the world, was pleased of His sovereign grace to choose a people unto Himself in Christ, whom He gave to the Son, and to whom the Holy Spirit imparts spiritual life by a secret and wonderful operation of His power, using as His ordinary means, the word of His promise, and the sacraments, which are the fruits of His love in Christ Jesus unto good works.

"5. *Of Christian Perseverance.* We believe that the obedience of Christians, though in this life always imperfect, is yet accepted for Christ's sake and pleasing to God; and that the true and living faith, the evidence of a living faith; and that in measure as

they surrender themselves to His Spirit, and follow the guidance of His Word, they receive strength for daily service, and grow in holiness after the image of their Lord; or, if, through unwatchfulness and neglect of prayer, any of them fall into grievous sin, yet by the mercy of God who abideth faithful they are not cast off, but are chastened for their backsliding, and through repentance restored to His favor, so that they perish not.

The above are all the Articles of the new creed—except, perhaps, the eighth, "Of the Work of Christ," an admirable definition, fully in accordance with our own teaching (narrowing, possibly, the single assertion that Christ "did fully satisfy divine justice," to which indeed the older Wesleyans would not have objected)—which touch upon matters which have been in dispute between the Presbyterians and Methodists. And hearty Arminian as I am, I must confess, leaving out Article 16 (in which the doctrine of final perseverance is stated in its very mildest and least objectionable form), I can say after each article, "All this I steadfastly believe." What nobler statement can be made of God's loving purpose of salvation than that in Article 6? Can any preacher desire a grander charter of his calling than Article 10 affords him? Nor is there anything objectionable in this fresh putting of the dogma of election (Art. 12)? We believe as earnestly as do the Calvinists in such a doctrine. I am sure that neither Wesley nor Arminius would have objected to this declaration of our English Presbyterian brethren. The committee do not state that the number of the elect is fixed, that they are chosen without reference to their own attitude to Christ and His work; nor do they state what is the basis on which God's "sovereign grace" proceeded in choosing a "people unto Himself in Christ." There is nothing in this Article inconsistent with Arminius's "Declaration of His Own Sentiments on Predestination," when he says: "The second precise and absolute decree of God is that in which He decreed to receive into favor those who repent and believe," etc. (See "Works," Ed. Nichols and Bagnall, I, 247; II, 470; III, 200-203.) His searching criticism of the Calvinistic doctrine of election, which he makes in his "Declaration of Sentiments," is powerless against such an inoffensive statement as that before us. Compare with this the grim and sturdy Calvinism of the Westminster Confession of Faith:

"By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death."

"These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite, that it cannot be either increased or diminished."

This predestination unto life is "without any principle of faith, or good works, or perseverance in either of them."

"The rest of mankind, God was pleased, according to the unsearchable counsel of His own will, whereby He extendeth or withholdeth mercy as He pleaseth, for the glory of His sovereign power over His creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of His glorious justice" (III, 3, 4, 5, [in part]).

[To be concluded.]

CAREY'S MISSIONARY WORLD AND OURS.

REV. LOUIS ALBERT BANKS.

THE modern mission movement is a century plant that as yet has had only one blooming time. Only one hundred and three years ago William Carey began his persistent agitation which after seven years led to the organization of the Baptist Missionary Society. What a contrast between the world Carey looked out upon and the world we see to-day! Then there were only 731,000,000 of people living on the globe, of whom only 174,000,000 were nominal Christians, and only 44,000,000 belonged to the reformed, or in the modern sense evangelical, churches. Now there are living on the earth 1,500,000,000, of whom 450,000,000 are nominal Christians and 165,000,000 evangelical.

In the year 1835 we crossed the life-line of hope, that is, we caught up in missionary aggression with the growth of population; and for the past thirty-one years we have been doing far more than hold our own with the increase of the human race. The relative growth and power of the nations is also on our side and ought to give us great encouragement.

When Carey organized his mission there were only 145,000,000 of Europeans out of a total 731,000,000 on the globe, or about one-fifth of the whole; now there are 420,000,000 out of a total of 1,500,000,000, or a good deal more than one-fourth. And these Europeans are getting control practically of the whole earth. In Christian influence the English-speaking peoples stand at the head, and their relative growth is also on our side. Carey faced a world that contained 22,000,000 who could speak the English tongue; that is, about one-sixty-seventh of the population of the earth, or one-seventh of Europe; now there are 115,000,000 who speak the English language, or one-thirteenth of the total population of the world and a good deal more than one-fourth of Europeans. To put it in another way: If William Carey had started out to preach the Gospel in the English language only, in Europe one man out of seven would have understood him, and in the world at large only one out of sixty-seven. To-day the English missionary, speaking no language but his own, faces a world in which among Europeans nearly every third man can meet

understands his message, and in the world at large he is intelligible to every thirteenth individual. And this mighty English current sweeps on, adding to its ever-increasing constituency at the rate of more than a million a year.

Carey saw one feeble missionary organization, that was a butt of ridicule even in many religious circles; we see to-day 150 separate organizations, which are expending more than \$12,000,000 a year on foreign missions alone; 7,000 educated men and women from European races stand as officers in the foreign field, and 35,000 native workers are marshaled under them as leaders of the missionary host. Carey and the early missionary heroes had only one method of getting access

to the heathen heart and life—by preaching; but to-day our medical missions, our zenana work and our schools have opened up avenues into the home life of the people then impossible. Carey then turned his face toward a heathen world in which there were 557,000,000 of human beings and less than 300 evangelical Christians—pause and reflect on that a moment, that ninety-five years ago all the evangelical Christians in the entire heathen world could have been put without crowding in one side of an ordinary church gallery; we turn to that same heathen world, and though we see the total swelled to 1,000,000,000, instead of the little handful of less than 300, we see a marching army of more than 3,000,000 of Christians. Henry Martyn, seventy-five years ago, having made but one Moslem convert "during his brief but heroic career," declared that the conversion of a Hindu was a "miracle as stupendous as the raising of the dead;" but Brahmanism in India alone to-day shows 2,000,000 of Christians.

But none of these facts are more inspiring than the way in which the doors of the nations are opening to the Gospel. Half a century ago the map of Africa was a great blank inside a dotted coast line, bordered with a fringe of fever. But the explorations of Livingstone, Stanley, Gordon, Drummond, and our own heroic Bishop William Taylor have opened the windows on the Dark Continent, until we know Africa to-day as a wide-stretching empire, having many fertile tracts teeming with population, and possessing resources for the support of a high state of civilization. Already missionary stations dot the coast, and missionary pioneers are extending their work hundreds of miles into the interior. The Gospel has really only had a fair chance in India since the Sepoy Rebellion of thirty-two years ago; but all is open harvest to-day. That vast field, embracing one-sixth of the human race, is all of it open to missionary labor under the protection of English law and aided by English influence. China, utterly walled in during the last century, with only one gate open during the first half of this century, is being penetrated to-day on every side by missionary influence. And what shall we say of that Japan that massacred the last remnant of Christian faith in 1612, and on the place of execution erected a monument with the oft-quoted inscription, "Henceforth let no Christian come to Japan, and let the Christians God himself know that if He violates this order He shall pay for it with His head." But as it was on that occasion when a heathen king set his chair in the track of the tide, Japan has learned that the Christians' God, in whose hand the tide is, is not to be cast out of His inheritance by the edicts of silly and ignorant men. Only seventeen years ago that little prayer-meeting gathered in Yokohama. Out of it sprang a mission class with eleven members. Now there are 250 churches, 300,000 followers of Christ, and 150 ordained missionaries. The Gospel has never had such an opportunity as it now enjoys in Japan. Its new liberal constitution, the utter overthrow of the old religions, the intelligent character of the people, their thirst for knowledge and ambition for progress, all conspire to make Japan a "man of Macedonia" crying out to the Christians of America and Europe, "Come over and help us!" Let us not be disturbed that wicked men, whose wish is father to the thought, cry out, "Missions are a failure!" It is an old cry. Christianity has heard it before. Once it was, "Crucify Him! Crucify Him!" Then it was, "Down with the Christ, and up with Barabbas!" Now it is, "Down with Missions, and up with New England Rum!" It is the same old cry.

We may rest assured of one thing, that if missions are a failure, then everything is a failure; for the past century has seen no more splendid and signal success than the progress of Christian missions.

WILLBUR FISK.

REV. J. M. WILLIAMS, PH. D.

LIVES are brush-strokes in the picture of the race. Some strokes arrest the casual glance, but are soon forgotten before those that seize the deeper gaze, and burn themselves into one's thought and life. Some are remarkable for their subdued sweetness. Others are marked by their characteristic, what artists call body and strength. Some, if seen at all, must flash themselves before us in the foreground of the present. Others reveal themselves with increasing advantage in the perspective of years.

As one studies the picture of Methodism in this country, the life of Willbur Fisk is a brush-stroke that arrests and holds attention. It combines more than one of the above features. The perspective of years increases its prominence. In his day he stood in the foreground of the Methodist picture, and gave strength, tone, culture and piety to the movement. The fact that he was the only Methodist colleague in New England puffed him up into no consequential parade of his learning. On the other hand, it broadened and deepened his sense of responsibility, and led him up to an intelligent and absorbing consideration of himself to God. Beneath the sweetness of his private life lay the artist's body and strength of a masterful grasp of the framework of an Arminian theology, and the correct apprehension of the broad educational basis upon which the superstructure of a great denomination must be reared. One of his brethren, and interblending his life with theirs, he nevertheless is the man of his day who arrests our "steadier gaze, and burns himself into our thought and life."

Rev. Willbur Fisk, D. D., was born in Brattleboro, Vt., August 31, 1792. His ancestry was of Puritan stock and virtues. His father, Isaiah Fisk, unfortunately in business, was compelled to seek a residence in the wilder parts of the State. Hence he removed to Lyndon, within about forty miles of the Canada line. Here the boyhood of Willbur was spent. In nature's book lessons of robust ruggedness and untutored everywhere taught. "The tops of hills are seen peering one above another, like the caps of ocean billows in a gale; while, at a distance of forty miles, are discerned the summits of the White Mountains of New Hampshire, soaring majestically till their heads are lost in the clouds." Hence the life of the lad was early impressed with reverence for God, and the beauty and sublimity of His works.

His mother, whose maiden name was Willbur, was a Christian woman, and early stored the minds of her children with the Catechism, hymns, texts and prayers. Nor did she make these barren. By her happy conversational art she stimulated her children to inquiry. Even the Sabbath, under the cheery influence of both parents, was far from being dull or gloomy, as was the case in so many New England homes of that day. Yet it was strictly set apart for religious uses, and the time not spent in public worship was devoted to family instruction.

Young Willbur early manifested an individuality. By nature he was strong in temper, passionate, self-willed; but the influence of his home training was early felt, and he was converted in his eleventh year, and received into the church on probation.

About this time his opportunities for mental culture were meagre. His mind had, however, been awak-

ened to the importance of education, and before his seventeenth year he had begun many a leisure hour with some useful book. His reflections at this early age seem to have been remarkably judicious. Years afterwards, when it was proposed to introduce Smalley's "Philosophy of Natural History" into the curriculum at Middlebury, he remarked, "I first read that book while attending a time-kiln on my father's farm." From seven to sixteen years of age his attendance at school did not aggregate more than two to three years. This loss he always greatly deplored; but, unlike the average lad, he redeemed some of his time by reading excellent books. In 1809 he went to a grammar school at Peacham, some twenty miles from home. He soon impressed his associates by his dignity and studiousness; but he relaxed the strictness of his devotional exercises, lost his religious zeal, and became as ambitious and worldly as his associates. In 1812 he entered Vermont University. That institution, depending on account of the war with England, was nearly closed, and his departure was delayed until the fall of 1815. During his absence he was elected a bishop by the General Conference. After earnest consideration he "declined consecration in a letter full of Christian devotion and humility."

We now approach

The Pivotal Point in His Life.

His parents had indulged the hope that their son would fill the sacred desk. In his boyhood he had fostered that hope by the fervor of his religious life. But now that the door for action had struck, he had lost the prerequisite religious experience and zeal. Moreover, he had developed a predilection for the law and a political life. The late Hon. Thaddeus Stevens, an associate at Peacham, had helped to stir his young ambition in this direction. Still he had days of disquietude of mind, and the thought of decision was painful. At this juncture a favorable offer from Hon. Isaac Fletcher, of Lyndon, led him into the office of that gentleman as a law student. Here he prosecuted his studies with his wonted indefatigable perseverance, and yet with frequent misgivings as to his true destiny. Meanwhile his father had hopes that his religious emotions would be rekindled; and his mother said, "While Willbur was aiming at becoming a distinguished statesman, I was all the time praying that he might be made a minister."

His collegiate course had created a debt that made it necessary for him to teach. The president of Brown University recommended him to Col. Ridgely, at Oakland, near Baltimore, Md. Here most of his time was spent in solitude, and in the well-filled library of the Colonel. The anxiety of his mind increased rather than diminished, until his health gave way. A dry cough had followed him for years, and now a copious hemorrhage came on. He returned home. A revival of religion was in progress. Naturally he contrasted his early religious enjoyments with his present spiritual condition. He was "deeply affected and distressed; and, after several days in this state of mind, he laid bold on One 'mighty to save.'"

Now the idea of the ministry returned. He was oppressed by his old friends who had conceived of his future eminence at the bar and in political life. But the call of God was stronger than the appeal of men, and he fully committed himself to the work. Still he did not act rashly or inconsiderately. Would that there were room in this article for his address delivered in 1838 in Baltimore, and reported by Dr. Tiffany in his sketch. The address was in the form of a dialogue, in which Dr. Fisk's own experience was related. I give the closing sentences:

"Christ: Woe unto you if you preach not the Gospel!"

"Young Man: Lord, with Thee not pity a poor helpless wretch who begs for an excuse as one pleads for life?"

"Christ: Ye know the grace of our Lord Jesus Christ, that though He was rich, for your sakes He became poor, that ye through His poverty might be made rich."

"Here," said Dr. Fisk, "the dialogue ended. The young man covered his face with his hands, and bursting into tears cried, 'Nay, but I yield, I yield.'"

He was next heard singing amid the rugged mountain crags that overhang his itinerant pathway in Vermont:

"Nothing on earth I call my own—
A stranger to the world unknown,
I feel their goods desired;
I tremble on their whole delight,
And seek a city out of sight,
A city in the skies."

His first appointment was Craftsbury circuit. He remained here two years, laboring with great zeal and success. At the Lynn Conference of 1819 he was appointed to Charlestown, Mass. He seems to have felt the responsibility of going, went under much depression; but the blessing of God attended him, and he opened into a deep and intense religious experience, never before enjoyed, and never afterwards lost.

For the inspiration of younger ministers, I introduce the following "resolutions entered into for the better improvement of time." They bear date of June 30, 1819:

1. I am resolved, so far as I can effect it, to retire at nine and rise at five.
2. I will appropriate one hour to my morning devotion.
3. I will allow one hour for breakfast, family devotion, and such incidental circumstances as may demand my attention.
4. I will write each day two hours.
5. I will spend two hours each day in some regular scientific or literary study, which I shall adapt to my time.
6. I will spend one hour in miscellaneous reading.
7. One hour for my devotions at noon, and one for dinner.
8. One hour each day in preparing my discourses for the Sabbath.
9. The remainder of the day to visit.

If he was interrupted so that he could not carry out this programme, he sacrificed last of all his devotions and his preparation for the Sabbath. He regulated his life by these rules while he continued in active ministerial service.

During his second year at Charlestown his health gave way, and at the Conference of 1822 he was ordained elder and took a supernumerary relation. He resided only one year. In 1823 he was appointed presiding elder of Vermont District; and though barely thirty-one, he must have borne the responsibilities and discharged the duties of the office with mature wisdom. In 1824 he was elected one of the delegates to the General Conference, and was himself the author of the concise and appropriate reply to the address of the British Conference.

He had taken advanced ground upon the subject of temperance and education. Largely through his influence the school at Newmarket, N. H., had been removed to Wilbraham, Mass. In 1826 we find the Minutes recognize him as principal of the Wesleyan Academy at Wilbraham. Here, as elsewhere, he showed himself the master, whether in the preparation of the curriculum, in the organization and discipline of the school, in the training of inexperienced assistants, in, mainly, but not unmagisterially, intercourse with the students, as the practical embodiment of the Christian principles which they should exhibit in their lives. Demanding no formal courtesies or expressions of reverence, he nevertheless won the affection of the students, and impressed his own genuineness and goodness deeply upon their lives.

In 1828 he was again a delegate to the General Conference. The same year he was elected to the office of a bishop of the Canada Conference. The following year he received the degree of D. D., was elected president of Lagrange College, also professor in the University of Alabama. Other organizations made lucrative offers to secure his services. He declined all these offers that he might better Methodist education in New England.

In 1830 he was elected

President of Wesleyan University,

where he remained until his death. Two motives specially moved him to accept the position: 1. The needs of the sons of his brethren in the ministry; 2. The necessity for some measures in behalf of young men called to missionary work.

The University was chartered in May, and opened, September 21, 1831. Here Dr. Fisk's hands, heart, and head were again laid. At the head a second time of a new institution, he must lay the foundation, and rear the superstructure. Right nobly and efficiently did he do this work. Between arranging the studies, hearing classes, planning for pecuniary aid

and largely executing his plans, commanding the respect and confidence of his students and building up his character, he needed experience, skill, financial and diplomatic wisdom, magnanimity and love. All these he possessed in a remarkable degree; and although some of his successors have excelled him along some lines, still he will ever be remembered as the model president.

He was again a member of the General Conference in 1832. During this and the following year he labored in behalf of Indian missions, wrote and published stirring appeals on the temperance question, engaged in the Calvinistic controversy, and lent himself in aid of every good word and work. Meanwhile the influence and popularity of the University were extending. The exposure incident upon a revival of religion in which all but three or four of the students were converted, and the necessity of traveling in the pecuniary interests of the school, broke down his health. His medical advisers prescribed a rest and a trip to Europe. His departure was delayed until the fall of 1835. During his absence he was elected a bishop by the General Conference. After earnest consideration he "declined consecration in a letter full of Christian devotion and humility."

Commencement fell on the first day of August in 1838. It was the last that President Fisk attended. He wrote and preached frequently afterwards, but in extreme feebleness. His last work was in behalf of the Oregon mission.

Sunday, Feb. 10, 1839, there was not the least prospect of his recovery. The scene in his chamber was transcendent. On learning that it was Sunday, he said it "would be a good day to die." In reply to a suggestion from his wife, he said: "Then I can worship with the Sabbath-keeping bands in heaven, but I cannot here." He lingered until the twenty-second, and with, "The hour of release is at hand," whispered back to earth, he died as he had lived, in the triumph of faith.

Dr. Fisk wrote "The Calvinistic Controversy," "Travels in Europe," "Sermons and Lectures on Universalism," "Reply to Pierpont on the Atonement," and other tracts and sermons. He generally preached without notes, and warmly recommended this practice. Still his sermons were always studied with great care, and many of them gave evidence of elaborate preparation. As a speaker he had few equals; pure, graphic, felicitous, comprehensive in thought and language; collected, earnest, impetuous in delivery; tender, pathetic, sympathetic in tone, he moved audiences at his will. Comparisons are odious; but as I have studied the life of this saintly man, the image of one of his successors at the University, now one of our bishops, has been constantly before me. Oh, that this brief sketch may stir and help other hearts as it has mine!

OUR SPRINGFIELD LETTER.

HAZEN.

THE fourth in age of our Springfield Methodist churches is Grace Church, whose home of worship is located in the south-east section of the city, at the corner of Main and Winthrop Streets. The pastor is Rev. W. H. Heath, who is now on his fourth year of service, and whose ability as a preacher and pulpit speaker is well known in our Conference. Grace Church has a membership of 301, and its Sunday-school has nearly 300 names enrolled, with an average attendance certainly of 250 for the entire year. In all the four years of Mr. Heath's ministry here, there has been a steady and healthful growth. At nearly every communion there have been accessions.

Mr. Heath has welcomed about 120 persons into membership during his three years and one-half of labor here. His success with his young men's Bible class is well known. He has probably as large (if not the largest) a class of young men as there is in any church in this Conference. At the opening of the year of the present pastorate, the church was burdened with a debt of \$14,000. This was quietly wiped out a year ago, Mr. Heath personally securing the subscriptions inside of six weeks. The money was nearly all raised among our Methodist people right here, and the lion's share by Grace Church. The church has not a dollar of indebtedness, and was never in so sound a condition financially.

Turning to the realm of the spiritual affairs, there has been, as the above figures show, a steady growth. The congregations at the preaching services have shown a constant increase. The Christian Endeavor Society of this church has nearly eighty members, and is in a good condition. George W. Hall is the president. In all the social prayer-meetings of the church the young people take a prominent part. The Ladies' Benevolent Society deserves special credit for work it has accomplished. Since their organization in 1867 they have raised \$3,000 for the church. Mrs. A. J. Pease has been the president from the start, and has been aided by a number of sterling workers. The ladies also have a Foreign Missionary Society, and raise considerable money. Under the present pastorate the benevolences have increased, the missionary collections being doubled. The Grace Church pastor does not say much about it, but it is a fact all the same (and to his credit I must it right here), that he does not believe in taking long vacations. In all his ministry he has never left his charge more than two weeks at a time. A number of times during the summer vacation he has been almost the only Protestant minister in the city.

A helpful feature of the work in this field is the large number of young people that are in the congregations and are actively harnessed into the working force of the church. The membership of this church is probably more widely scattered than any of the other four Methodist churches, not even excepting Trinity. The church was a little in advance of the people in locating, and a goodly number of its constituency came from a distance. The South End has been constantly growing, and this church is situated at just the right point, where it naturally has the command of the South End.

Grace Church was started under particularly discouraging circumstances, and has had a hard fight. There was danger at one time, it is said, of the church edifice falling into the hands of the Roman Catholics. It was under the pastorate of Dr. J. O. Knowles, who labored hard and succeeded in raising enough money to lower the debt. Mr. Knowles held a good way to the close of the church societies for aid, and an all-day prayer-meeting was held at the church to pray for his success. He secured the desired amount, and the threatened calamity was averted.

The early history of this church is fraught with no small degree of interest. It was organized in January of 1867 by a colony from the old Plymouth St. (now Trinity) Church. As we scan the list of those who were given letters, we notice the names of L. H. Taylor, J. G. Berge, C. C. Taylor, A. J. Pease, A. C. Fisher, C. W. Harrington, J. B. King, Benjamin Adams, N. E. Elmer, G. P. Stebbins, Marcus Houghton, Mrs. A. J. Pease, Mrs. King, Mrs. G. P. Stebbins, Mrs. C. C. Taylor, Mrs. L. H. Taylor, Mrs. A. C. Fisher, and others. Some of these persons are still active workers in the church, some are at work in sister churches, and others are members of the church universal in heaven. Rev. Dr. Edward Cooke was the first pastor, and services were held in Union Hall. Later Institute Hall was hired, and then the old Universalist church edifice. The present commodious house of worship was built in 1874 and dedicated in 1875, Bishop Bowman preaching the sermon. A glance at the early history of our churches is indeed of more than passing interest. The present excellent condition of Grace Church is certainly a matter of thanksgiving, and it has before it a growing field that must mean a still more vigorous church and aggressive work.

The Ladies' Social Union of the Florence St. Church have prepared a very attractive entertainment course, and for the benefit of other churches who may be contemplating a course this fall, we give it here: Oct. 21, miscellaneous entertainment—H. A. Thayer, of Boston, soloist; Miss Ames, of Boston, violinist; Miss Hamilton, of Boston, reader; and Miss Pearson, pianist. Oct. 28, lecture by Rev. Dr. J. W. Hamilton, of Boston, subject, "Twenty-five Thousand Boston Women." Nov. 4, address by Prof. Hibbard, of New Britain. Nov. 11, lecture by Rev. C. B. Philbrook, of Hartford. Nov. 18, lecture by Prof. Winchester. This course, by the way, was arranged for by the pastor, Rev. C. A. Littlefield.

The young people of this church have formed a Chautauque Circle and elected the following officers: President, Rev. C. A. Littlefield; vice-president, J. B. King; secretary and treasurer, F. N. Lander. They will meet once a month.

The Ladies' Social Union of the State St. Church have elected the following officers: President, Mrs. Eljah Kimball; secretary, Mrs. W. D. Stevens; vice-president, Mrs. T. C. Bidwell; managers, Mrs. J. F. Briery, Mrs. Manning Tuttle, Mrs. Brainard, Mrs. J. H. Haller, Mrs. Ranney, Mrs. A. A. Howard, Mrs. J. B. Pitt, Mrs. Gardner, Mrs. J. S. Carr, and Mrs. Bruce.

The recently organized Epworth League at St. Luke's Church, Rev. L. H. Dorchester, pastor, held its first social gathering on the 11th. Rev. Dr. Bates preached at this church on the morning of the 6th.

The Prohibitionists held a big rally and ratification meeting at the City Hall on the 14th. Rev. Dr. Lansing, of Worcester, and Miss Willard were the speakers. Dr. Blackmer and B. F. Sturtevant were present.

It is expected that the next district preachers' meeting will be held on the 30th, at Trinity Church, the same date of the meeting of the Social Union.

Oct. 2 was a big day in the history of the First Methodist Church at Holyoke, Rev. C. G. Osgood, pastor, as the corner-stone for the new church edifice on Appleton Street in the Highlands was laid with appropriate services. There were present on the platform at the exercises Presiding Elder Eaton, Rev. Rodney Gage, second pastor of the church, Rev. Mr. Fitch of the Highland Methodist Church, Rev. Dr. Reed and Rev. Mr. Reed (Congregationalists), Rev. Mr. Kimball (Baptist), and the pastor, Rev. C. G. Osgood. There were addresses by Rev. Messrs. Reed, Kimball, Winch and Elder Eaton. The pastor then laid the corner-stone. This is the fourth year of the pastorate of Rev. C. G. Osgood. His ministry has been very successful.

The congregations at the new Highland Church, Holyoke, Rev. Mr. Fitch, pastor, average about 150. The church is situated in a section that is growing.

Presiding Elder Eaton is of the opinion that the missionary meetings in the smaller towns have been better attended and a greater interest aroused, both in the cities and large towns.

As the result of the special services held in the church at Chicopee, Rev. G. H. Clarke has received twenty-four on probation, and expects more.

From the church at Belchertown, Rev. Mr. Kiss, pastor, comes good news. On Sept. 28, there were fourteen young people baptized. There has been special interest. A series of special meetings will be held, beginning Oct. 21. Rev. Mr. Kiss will be assisted by several of the Springfield pastors.

Presiding Elder Eaton, visiting on the third quarterly conference on the 6th, began the churches at West Springfield and Middleburg, that are under the care of Rev. J. W. Fulton.

The first of a series of Sunday-school conventions was held with the church at Greenfield, Rev. Elmer Hitchcock, pastor, on the 9th. Addresses were made by Rev. Messrs. Melton, Newhall and Littlefield, and Judge Hitchcock, on topics pertaining to Sunday-school work. The subsequent conventions will be held at Westfield, Northampton and Warren.

There was a good attendance at the preachers' meeting at Trinity Church on Monday morning, Oct.

Zion's Herald.

WEDNESDAY, OCT. 16, 1889.

[Entered at the Post-office, Boston, Mass., as second-class matter.]

The first page, with the exception of "The Outlook," is devoted to the strong, scholarly "Inaugural Address" of Dr. Wm. A. Curtis before the Theological School of Boston University, Oct. 9—the thoughtful perusal of which will well repay the reader, clerical or lay.

On page 2, Rev. John Alfred Faulkner provides the first part of an able paper on "An Admirable Creed"—defining and citing passages from the new creed of the English Presbyterians.

"Carey's Mission World and Ours" are clearly contrasted by Rev. Louis Albert Banks—a pertinent article just at this time when missionary meetings are being so extensively held in this vicinity.

Rev. J. M. Williams, Ph. D., provides a valuable biographical paper concerning the life and labors of the honored and lamented "Willbur Fish"—the first president of Wesleyan University.

"Our Springfield Letter" contains interesting facts and fresh news from the Connecticut Valley region; and Rev. J. C. Gowan, on page 7, tells us about Methodist "doings" in "Southern California," where so many names familiar in Eastern Methodism will now be found. On the same page Dr. A. L. Cooper inquires for data respecting "Rev. H. W. Smith," a pioneer preacher in the Black Hills, Dakota, who was killed by Indians in 1876.

Rev. N. Walling Clark, American professor at Frankfurt-on-the-Main, Germany, gives a very interesting account, on page 6, of the annual meeting of "The Society of Bethany"—the name of the deceased organization which is connected with the Methodist Episcopal Church in Germany and Switzerland.

We trust no woman reader will pass over the well-drawn sketch of the "Mentone Ladies' Society," by Miss Laura Whitney, for the reason indicated in the title—blessed and salutary.

In "Our Maine Letter," on page 4, "Dirigo" talks plainly and to the point on Methodist matters in the Pine Tree State.

INTEREST AND CAPITAL.

Every human being has an unlimited account of grace at the bank of God's love. The only condition of drawing upon this account to any extent of need is the willingness to appear before God, confess the need, and solicit forgiveness and help.

But there are some Christians who are so possessed by the materialistic view of life, so tied down to the business spirit and method, that they cannot conceive of this spiritual capital as being unlimited; and so they are all the time trying to live on the interest of divine grace. They shrink from touching the capital. These are the class of people, who, when they have committed a sin, instead of casting themselves before the throne of grace and seeking full and immediate pardon, continue for a long time with the shadow of remorse darkening their lives, until there comes a time when it seems as if the stain had somehow been gradually removed, as if the increment of God's compassion toward a penitent soul had at last canceled the debt.

Perhaps most of us have known periods of this spiritual bankruptcy—times when we have felt as if we must for a long time labor under the displeasure of God, waiting for the shadow of our sin to drift away, ere the sunshine of His face could be turned upon us again. But this feeling is totally wrong. God has made boundless provision of grace for the repentant sinner. "My grace is sufficient for every need." It is not necessary that we should wait the accumulation of His forgiving love toward us. He promises us, He urges us to accept, forgiveness full, free and immediate. The infinite capital of divine mercy is at our disposal. We cannot overdraw it, we cannot make too large a demand upon that love of God which is as boundless as the sea. And the joy of the sinner who simply flings himself utterly and unreservedly upon the divine mercy—who can measure it? Surely it is all the confirmation we need ask of the fact that God loves to forgive His children unto the uttermost.

THE CHURCH SNOB.

We were glad to see, in the report of a recent meeting of the Boston Congregational ministers, that the subject of snobbery in the church was frankly brought forward by one of the speakers. Church snobbery was instanced as one of those things which are operating against the growth and influence of the Congregational denomination in this city; and the fault was specifically defined as "the aversion of the wealthier and more cultivated classes in the church to mingling with the new-comers, the clerks, students, and the so-called 'common people.'"

This is a timely word, and we wish that it might be followed up by more of the same sort, not only in the ministers' meetings, but everywhere and in all assemblies of all denominations where church matters are wont to be discussed. For the modern church snob is not indigenous to Boston, neither is he a peculiar product of the Congregational creed and polity. We firmly believe that there is less of him in the Methodist Church than in any other denomination, and yet even the broad, brotherly, communistic spirit of Methodism cannot seem to take all the starch out of this pharisee of the nineteenth century. Occasionally we find such a one in our fold, and although we make it as uncomfortable and ungenial for him as is consistent with the spirit of Christian charity, not infrequently all our efforts fail, and he continues to abide with us, like a polished and sterile porcelain egg in a nest of inchoate chickens.

We cannot help feeling a sense of righteous indignation that the work of the Christian Church, in these days,

should in any degree be hampered and hindered by one pretending to be, not only of its part, but a chief champion and defender of the religion of the Cross. For the church snob is never one of those who believe in that blessed poverty of spirit which our Lord defined as the condition of inheriting the kingdom. On the contrary, his moving principle is self-assertion. "Blessed are those in the front rank," is his beatitude. To be prominent in the church as well as in the world; to be looked up to as one of the elders of Israel; to have a prominent pew, and a first voice in the deliberations of the church, and leading mention among "our influential members"—this is the meek and lowly piety of the modern pharisee. He is willing to follow Christ, but he must be the first man in the line.

Now it is easy to assume the world's standpoint in looking at the church snob, and we sometimes wonder how the man himself can be so purblind, so self-engrossed and self-exalted, as not, sometimes at least, to see himself as others see him. For if there is anything censurable in the world, it is the perverting of the principle or the spirit by which a man pretends to conduct his life. "Here," men say, "is a follower of the meek and lowly Jesus;" and that he is following Him in the right spirit seems to be attested by the church to which he belongs, for he is honored and promoted as no man could consistently be who did not stand for the best and representative things of the church. But the Bible tells us that Jesus was a man of the profoundest humility, of absolute unselfishness, abasing Himself, avoiding notoriety, rejoicing in the service of others, the constant companion of the lowly—even the friend of sinners. And we know that He taught His disciples to be like Himself. How, then, are we to reconcile modern Christianity, as represented by Mr. —, with the religion which Christ Himself gave to the world? How could the spirit of the one be more diametrically opposed to the spirit of the other? Any one of us, who is humble and tries to do right, feeling at the same time his own insufficiency and weakness, but trying still because he feels that righteousness is life—any such one is more a Christian, in Christ's own definition of the term, than the most influential church member who has such a lofty sense of his own importance that he can't bear to associate with the more humble members of his Lord's household.

This is the way the world looks at the church snob, we say, and it is easy for us to see the justice of the criticism and to sympathize with it. Furthermore, we know by experience just how this repellent character in the church affects the people we are trying to reach. Nine-tenths of those toward whom our evangelizing efforts are directed belong to the classes who abhor pharisaism and snobbery in an especial manner—who hate it with a deadly hatred as an insult to themselves and their condition in life. And intelligence and unrestrained criticism have so revolutionized social relations that the publican no longer looks up to the pharisee with a sense of moral abasement and reverential envy, snifing his breast and bewailing his own comparative unworthiness, but he says to himself, gazing unabashed at that paragon of outward righteousness: "I am as good as you are, any day." And he is.

Certainly, the modern pharisee is not a winning figure in the church. The "I-am-better-than-thou" air does not seem to attract people; and no matter how notorious a man's personal piety may be, or how readily his purse-strings may unwind at the magic word, missions, he will never succeed in attracting people into the church until he strips the kid gloves off his hands, takes his place at the church door, and when his timid new clerk comes along, gives him a hearty handshake and says, "God bless you, John! I'm glad to see you here. Come right up and take a seat in my pew!"

Let us hope that the time is coming when snobbery will cease to sit in high places in the house of God; when the man who is too immaculately good and too piously important to shake hands with the poorly-dressed stranger or the sinner from the slums, will be appraised at his real worth to the church and disciplined as an incorrigible hypocrite. He certainly keeps more people out of the church than the value of his contributions to the heathen can ever offset. For it isn't so much the people who are good at long-range Christianity that we want, in these days. We want men who, within the more vital circle of their own personality and influence, will try to win men unto Christ by making His example the rule and the inspiration of their lives.

HOLINESS.

We are called to be holy. The fundamental idea of holiness is consecration. Holiness in God is that attribute which makes Him worthy of receiving the entire consecration of His creatures. Holiness in man is the consecration of his entire being to God. Consecration is not maiming or mutilating. It is setting the whole nature apart to the only Being who can fill, develop and satisfy it. Holiness is human because it is divine. It is broadly human; it covers and includes, sets apart and sanctifies, the whole man. Sin is unnatural. Sin limits, dwarfs, distorts, destroys human nature. In his perfect manhood Christ has redeemed human nature, the whole of it. The whole of it can be consecrated. The whole of it

can be sanctified. Holiness is not narrowness. The broad man, the complete man, is the man that is fully saved. Human nature was formed for God, as a flower was formed for the sun. As the flower needs the sun, so human nature needs God. God is the element in which human nature comes to beauty and maturity. The most glorious possibilities of human nature are only germinal till they are inspired and quickened by the life of God. To many the word "saint" calls up the picture of a person with wasted body, a sickly, visionary brain, narrow social sympathy and unhealthy religious emotions. But a saint is not a narrow-minded, morbid ascetic. Some saints have had feeble bodies, and many have had feeble minds, but their physical and intellectual weakness did not add to their spiritual strength. Bodily and mental inferiority are not saintly credentials. Holiness tends to wholeness. A sound heart promotes a sound mind. A sound heart and a sound mind promote physical health, and are most fitly shrouded in a sound body.

Holiness is practical. Real saints do God's will. They are diligent in business as well as fervent in spirit. They bear the burdens of others, and so fulfill the law of Christ. Holy people are helpful people. They are earnest, self-denying, sympathetic. They may or may not be eloquent in speech, but they are eloquent in deeds. They are good in substance. Their spirituality is both strength and beauty in their daily lives. That sweet mystic, John Taylor, has said: "There is no work so small, no act so mean, but it all comes from God, and is a special gift from Him. If, when at thy work, thou feel thy spirit stirred within thee, receive it with solemn joy, and thus learn to do thy work in God, instead of fleeing from thy task."

To be content to do good for the sake of doing good, is a saintly trait—to do good, seeking neither reward nor repose, but only more opportunity to do good and more ability to do good. Spiritual strength gladly girds itself for the lowliest and the most arduous service. The daily labor of the hands is no longer mere drudgery when the doing of God's will is the great business of life. Every honest occupation serves our fellow-men, and thus serves God. This thought, as George Herbert has quaintly set forth, is the true philosopher's stone, the elixir that turns everything to gold:—

"All may of these partake;
Nothing can be so mean,
Which with this tincture—'For Thy sake'—
Will not grow bright and clean."
"A servant with this clause
Makes drudgery divine;
Who sweeps a room as for Thy laws,
Makes that and the action fine."
"This is the famous stone
Which turns all to gold;
For that which God doth touch and own
Cannot for loss be told."

The real saint, like his Saviour, comes back from the mount of spiritual transfiguration to serve the suffering multitudes of earth. Holiness does not thrive best in the artificial atmosphere of an emotional hot-house. It flourishes in the open air and grows strong as it wrestles with the winds. It wins blessings from storms as well as sunshine. It is as stately as the lily, as modest as the violet, as fragrant as the rose, and, like daisies and buttercups, blooms abundantly beside the pathways trod by toiling feet. Few can possess genius, but all may be holy. Holiness is the common salvation. It should be the rule, and not the exception. Humanity is unnatural till it becomes super-natural.

EDITORIAL NOTE.

A Gratifying Success.
We judge that the week of missionary meetings so recently carried through in this State may fairly be deemed a very gratifying success, and as such it certainly deserves to be commended to the imitation of other States and other Conferences.

The week was well selected, as to secure attention for missions before the usual rush of October conventions monopolized the public mind. And the weather, save in some localities for a part of one day, proved to be of the most propitious order. The attendance in most places was good, and even where, from various causes (chief among them lack of interest in the subject), comparatively few came out, the quality of the audience went far to make up for the lack of quantity, and the close attention paid to the speaker testified to the depth of the impression made.

The speakers greatly enjoyed their trips. There were very few failures to meet the engagements. The following are some of the topics ably and effectively handled: "Motives for Missions," "The Final Triumph of the Gospel," "The Last Command of Christ," "Some of the Results of Missions," "Responsibility of America to Send the Gospel to the Heathen," "Relation of Methodism to Missionary Work," "A Hundred Years of Christian Missions," "A Mission and Communion," "Progress in Japan," "The Reflex Benefits of Missionary Effort." In some places there were all-day meetings. In others there were gatherings afternoon and evening, the ladies being assembled at one time, the children at another, while the general public were attracted at night. But in the greater number of cases only an evening meeting was attempted.

By far the largest attendance and the greatest enthusiasm, together with the best speaking, were found at the union meetings where either the Methodist and Congregationalists, or the Methodist and Baptist, joined their forces. Often at such times the houses were well filled, and occasionally the interest rose so high that the people were easily kept in their seats till nearly ten o'clock. A method frequently followed was to have the meetings for two or three successive nights, taking the churches in turn. All felt that it was a little luxury thus to be able to broaden the view, enlarge the sympathy, and strengthen the bonds of inter-denominational unity and comity.

The Methodist lead in the movement was universally and gratefully acknowledged. But the Congregationalists took it up with so much spirit and threw themselves into it so heartily and generally, as to contribute at least an equal part to the success of the movement. Probably a greater number of their churches participated in it than of any other denomination.

There seems to be a practically unanimous opinion that the idea is a grand one, destined to do great things for the advancement of the cause. It is universally recognized that the success of this year far surpasses the way for much better results another year, when the plan will be better understood, and both pastors and people will be more likely to profit by it to the uttermost. All see that what is needed is a more general, systematic, persistent indoctrinating of the members of the churches in the principles of missions, and a fuller, freer furnishing to them of the great facts connected with the progress of the work. In the presence of other things this gets largely neglected. But when a special week is set apart for this particular work and attention is pointedly called to the advisability of doing it now, a beginning at least is likely to be made. We trust it will prove to be only a beginning. We hope one result of this week may be that the monthly missionary concert of prayer and the monthly missionary Sunday-school talk may be introduced as regular things in many places where hitherto they have been wholly passed over. Thus shall the Redeemer's kingdom be more speedily set up in many a land where Satan's seat still is, and light be given to many a nation still abiding in darkness.

—Rev. Sam Jones is prostrated with over-work, and has been commanded by his physician to take at least two months of absolute rest.

—Rev. J. G. Switzer, of Bradford, Vt., looked in upon us last week on his way to New York and Philadelphia for a vacation of three weeks.

—Robert J. Burdette, the professional humorist, has been acting as pastor of the Lower Merion Baptist Church, Philadelphia, during the past summer.

—One of Archdeacon Farrar's daughters has been preaching the last fortnight to large audiences in a barn in a country village in the south of England.

—Dr. S. L. Baldwin's very able refutation of Linn Wood's scoundrelous attack upon missions has been largely copied by the religious papers of England as well as of this country.

—Rev. Dr. Ashmore, one of the secretaries of the Missionary Baptist Union, leaves a salary of \$3,000 and returns to China as a missionary on a salary of \$1,200—so says an exchange.

—The rumor having become current that Mr. Spurgeon was to retire from the ministry, he emphatically controverts it, saying that "he shall continue to preach as long as he has breath."

—Rev. A. McGregor left Methuen last Monday for his new appointment at Grand Forks, North Dakota. Rev. S. J. McConnell, of Boston University, will supply the church at Methuen.

—Rev. Charles Stewart, D. D., in charge of the Theological Department of Mt. Allison College at Sackville, N. B., preached a very excellent sermon at Grace Church, Cambridgeport, Monday evening, Oct. 6.

—It is not a little singular that no one ever speaks of Dr. Spurgeon; that Henry Ward Beecher was never thus titled; and that it is enough to say Phillips Brooks? Is it true that men may be too large for the doctrine?

—Bishop F. D. Huntington, of Syracuse, N. Y., whose article in our last issue has occasioned such favorable comment, refuses to occupy the town residence provided for him by his diocese, preferring an unpretentious house in the country.

—We have examined with much interest a sermon preached in the *Dorchester Beacon*, that was preached by Rev. T. Corwin Watkins, D. D., under the title, "That Other Boy." The description of the compassion of God the Father is very forceful.

—Rev. F. P. Tower, D. D., of Salem, Oregon, has resigned his position as financial agent of Willamette University, and accepted the appointment of president of Montana Wesleyan University, situated at Helena, the capital city of that State.

—Dr. Fairbairn, of England, who visited this country some years ago, and made such a favorable impression as a lecturer and preacher, recently said that "the person who was incapable of being heroic in his own age would have failed of being heroic in any age."

—Bishop Goodsell left New England on Monday for a tour of inspection in Texas, whence he will go to the General Missionary meeting, to be held in Kansas City, Nov. 13. He has officiated at the dedication of several churches since his helpful services at the camp-meetings.

—Daniel Ayres, of Brooklyn, has given \$25,000 to Wesleyan University for the endowment of a chair in biology. This noble layman is doing some princely giving for the cause of education. We congratulate him on the privilege of thus putting a benefaction in motion that shall become such a perpetual blessing.

—On Wednesday last week we received a call from Rev. G. R. Palmer, of the Maine Conference, and agent of our school at Ken's Hill. Bro. Palmer, being invited to assist in the dedication of the Maine monument on the battlefield of Gettysburg, made the trip with the Maine veterans, and returning called at New York and Boston.

—The growing flexibility of our itinerancy is seen in the following fact, taken from the *Central Christian Advocate*:—

"Rev. W. H. Pillsbury, pastor at Oskaloosa, Iowa, and Rev. H. S. Hilton, stationed at Grand Island, Neb., by consent of the proper authorities have made an exchange, severing short sentences on the duties of their new fields of labor."

—Mrs. Capt. Ball, of Greenfield, N. H., has given to Bishop Mallien \$5,000 for a Medical School in New Orleans, and to Dr. D. C. Knowles \$1,000 for Tilton Seminary. We have the privilege of a personal acquaintance with this estimable lady, and we are not surprised that she has selected these institutions as especially deserving of substantial aid and nurture.

—We confess that the following note from Rev. W. P. Odell is so chortly that we yield to the impulse to let other names where the minister is enthusiastically in earnest in the matter. That other church which claims the largest list will have to look out, or Malden will "take its crown."

"The papers [sample copies of *HERALD*] came just in season for distribution. Really, even the *HERALD* makes a difference in two weeks. There are still 'more to follow.'"

—We regret to announce that Rev. A. N. Bodfish, a superannuated minister of the New England Southern Conference, dropped dead while speaking in prayer-meeting, on the 9th inst., at Mystic Bridge, Conn., where he was living. Heart disease is supposed to have been the cause of his death. This was a sudden translation, but this faithful servant of the Lord was fully ready.

Was it not, as a good place from which to depart, with Christ? We shall soon publish an appreciative biography.

—Dr. Philip Schaff, of Union Theological Seminary, thinks the Westminster Standards showy, and says, "Why not revise? The men who translated them did it for another age. They were not more devout than, and certainly not as critical as, the Bible scholars of this era, nor were they more enlightened by the Holy Ghost. There is nothing, when the fact is properly appreciated, more unreasonable than this reverential devotion for the past. Does any one suppose, if Luther, Calvin or Wesley lived to-day, that they would utter themselves in all matters of theological definition as they did in their own age?"

—Phillips Brooks came home from the General Convention in New York to do his work on the Sabbath in his own church, saying to a friend who expressed surprise that he should do it: "I really didn't think that I ought to shirk my work even for the General Convention." This distinguished clergyman utters a great fact in those few words. The minister belongs, first and last, always, to his church. He violates the most sacred obligations, if, for any reason, his church does not receive the best work he is able to do. Other calls for service, however urgent, should be subordinated to the needs of his own vineyard.

—Bennett K. Titus, who has been appointed to manage the business of the New York Book Concern at New Orleans, was given a farewell reception on the evening of Oct. 4 by the Methodist Episcopal Church in Danvers. Addresses were made by his pastor, Rev. J. H. Thompson, and representatives of the different church organizations to which he belonged; and he was warmly and affectionately commended.

—Joseph Cook has lately purchased the summit of Mount Denison, in his native town of Ticonderoga, N. Y., where Burgoyne erected the batteries which drove General St. Clair out of Fort Ticonderoga. It is Mr. Cook's intention to have a monument erected on this high spot commemorating the soldiers from Ticonderoga who died in the Civil War, and with tablets in honor of Samuel Champlain, Montcalm, Lord Howe, Ethan Allen, and others whose exploits have made the soil of Ticonderoga historic. The outlook from the summit on the Adirondacks, Lake George and the Green Mountains is extensive and magnificent.

—We took up the last copy of *The Message* for our first morning reading, and Mrs. Lucy Ricker Meyer had so much of her devout and inspiring faith into it, that we felt our heart burn with it as we read. There was Bishop Harsh's account of his conversion, which we had not seen before, and which we shall transfer to *ZION'S HERALD*, that our readers may be quickened spiritually by it as we were. We would be glad to see *The Message* by every Methodist home. Why not? It is only twenty-five cents a year. Address 114 Dearborn Ave., Chicago. We are sure that Mrs. Meyer can lead our whole sisterhood to a larger and more beneficent ministry of good works.

—Rev. C. W. Duckert, of Newport, N. H., in a pleasant chat, related to us an interesting incident that was privileged to witness in London that was privileged to witness in London that was privileged to witness in London.

—The New York Herald has had some of the most interesting and profitable of the delegates were most hospitably entertained. We shall publish a full report of the meeting in our next issue. Mrs. W. F. Warren retired from the presidency after fourteen years of service, and Mrs. Charles Parkhurst was elected to fill the vacancy. Mrs. James F. Magee also resigned the office of treasurer, which she held for twelve years, taking the position when the records were \$50,000. Now they are \$30,000. She has done her work with rare success and general satisfaction.

Many of our people not only in Maine, but throughout the whole country, will be glad to hear of the prosperity of our school at Ken's Hill. The growth of the departments of music, art, and natural science; the enlargement of the library; the increasing call for rooms in the boarding-house, make another building a necessity. The school has come to a crisis in its growth, and the call to the church is, "Go forward." Rev. G. R. Palmer, the agent, is in the field, and will receive the offerings of those who will make it their glad privilege to aid the school, which will in turn qualify our young people for the pulpit, the church desk, the editor's chair, the home, the mission field, and every possible field of usefulness in life.

The annual convention of the American Inter-Seminary Missionary Alliance will be held in Chicago, Oct. 17 to 20. The business sessions will be held in the First Methodist Church, and the public meetings in Central Music Hall. The speakers for the opening meetings are: Rev. John Hall, D. D., of New York; Rev. T. H. Patterson, D. D., of Rochester; Rev. F. M. Bristol, D. D., Rev. F. W. Gunsaulus, D. D., and Rev. Bishop Samuel Fellows, D. D., of Chicago. The convention will be an interesting and important one, bringing together representative men from all the principal theological centers of the United States. Boston University will be represented by Oliver Huckel and Nicolas Morjikan of the School of Theology.

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Many people never would "hear" unless shut in where they must listen.

Garrett Biblical Institute is happy to announce that there are 40 men in the senior class, 50 in the middle, and 70 in the junior; in addition to these 160, there are 30 in the Norwegian-Danish department and 20 in the Swedish School; and there are 120 in the college and preparatory school of Northwestern University preparing for the Methodist ministry—a grand total of 330 men fitting themselves for this holy work.

The *Churchman* says very kindly and hopefully:—

"The Methodists are talking of building a national university, principally as a school for the ministry. Endowment for support of six or eight millions are spoken of, and its site is to be that of Dickinson College. Learning is ennobling, and enlightenment is the best atmosphere for the development of Christianity into its highest types. We hope our religious brethren will succeed in the present project."

From the kindly, earnest and thoroughly sincere communications that come to us, we are surprised at the measure of confusion wrought by the use of the non-Scriptural phrase, "second blessing." In the interest of the doctrine of holiness, which we would conserve, we are constrained to entreat our people to use only Biblical terms in presenting this important truth. We shall have more to say at length and directly upon this line.

It is superfluous to commend the inaugural address of Dr. Curtis. Selldom have we read with more enthusiasm and grateful appreciation. There is a frankness in his utterances which is most delightful and refreshing, and the intellectual equanimity and lucidity manifested as he handles the most abstruse theological subjects are remarkable.

The reference to Dr. Latimer, so uniquely fitting and tender, quite broke the hearts of many of us who also loved him so strongly.

The pulpit Bible of Baker Memorial Church, Concord, N. H., having been torn by the young men who have been breaking into the Concord churches, so as to be no longer usable, it comes to our knowledge that J. B. Rand, esq., of this church, with his accustomed generosity has purchased a new Bible to take the place of the old one. We earnestly hope this progressive society will soon have a new church structure. The subject is being wisely agitated by the successful and popular pastor, Rev. C. W. Brainerd.

A faithful minister of the Vermont Conference, especially devoted to the Wesleyan doctrine of holiness, writes:—

"The *HERALD* has had some of the best utterances of late along the line of holiness that I have ever noticed in it."

To which we respond to all our readers that *ZION'S HERALD* will make most sincere and earnest endeavor to teach and magnify the Biblical doctrine of holiness. The subject is too large and fundamental to admit of evasion or silence.

Free tickets to Mr. Dickerman's illustrated lectures before the University can be had at 12 Somerset Street at the Registrar's office. The subjects and dates are as follows, each lecture beginning precisely at 12 1/2 p. m.: "A Bird's-eye View of Egypt in its Glory," A Trip to the Nile in the Days of Moses," Oct. 21; "The Hebrews in Egypt," Oct. 22; "Egyptian Art and Architecture," Oct. 23; "The Language, Literature and Education of the Ancient Egyptians," Oct. 24; "The Religion of the Ancient Egyptians," Oct. 25.

The session of the New England Branch of the Woman's Foreign Missionary Society at St. Johnsbury, Vt., was especially pleasant and profitable. The delegates were most hospitably entertained. We shall publish a full report of the meeting in our next issue. Mrs. W. F. Warren retired from the presidency after fourteen years of service, and Mrs. Charles Parkhurst was elected to fill the vacancy. Mrs. James F. Magee also resigned the office of treasurer, which she held for twelve years, taking the position when the records were \$50,000. Now they are \$30,000. She has done her work with rare success and general satisfaction.

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The Family.

THE HEAVENLY GUEST.

LURELL CLARK.

"And we will come unto him and make our abode with him."

O Jesus, Master, can it be
That Thou my Guest canst ever be?
My Guest! Oh, condescension sweet!
Unworthy I to kiss Thy feet.

Cleane Thou my sinful heart, O Lord!
Help me to love and keep Thy word,
That I may in Thy promise rest,
And know Thee as my constant Guest.

Then what could e'er my soul afflict?
Through every dark and lonely night,
Through every sorrow, every care,
To know that Thou my pain would share.

Thou art my shadowed way shouldst keep,
Thou guard my waking and my sleep,
My every thought and deed control,
O heavenly Dweller in my soul!

Come, Master, come, and leave me not!
Drive forth each sad, each mourning thought,
And bid me in Thy presence rest,
Forgiving, pitying, loving Guest!

AMONG FALLING LEAVES.

The leaves are falling; earth everywhere
Is gorgeous with their color-stain;
A glory streams through all the air
Like light in church through stained glass pane,
That shimmers slowly.

The anxious time for nesting bird
And toiling man is over now;
Only some casual song is heard,
O easy whistle at the plow
Of yeoman lowly.

It is the time of quietude;
The Sabbath of stern labor won;
Hallowed since it is the plowman's boon—
The seventh-day calm of the well-to-do;
And it is holy.

I hear a small, sweet strain that floats
Among the trees top of October,
Seemingly to say, in gentle tones,
So low, so clear, so softly sub-
"O, keep it holy!"

The little sparrow of the North
Comes when the leaves and nuts are dropping,
And on the stillness warbles forth
This message, in his long lit gut stopping—
"Yes—keep it holy!"

Dear word—yet now, as long ago,
The "warbling" of six days pursuing!
God's Sabbath is but builded so,
And only grows of urgent doing.
"Keep—the week—ho! ho!"

—ADRIAN D. T. WHITNEY, in *Harper's Young People*.

TO THY BEST SELF BE TRUE.

Follow thy better heart,
Follow thy better will,
And so thy better self
In thy best self be true.

Give thou thy better hand
To all who needeth thee,
And to the better world
Thy better angel be—
To thy best self be true.

To hold an honest hand,
To own an honest name,
To feel an honest heart,
Is more than wealth or fame—
To thy best self be true.

As thou to others art
In help and cheer, shall be known,
So time and circumstance
One day will be to thee—
To thy best self be true.

Whate'er the world may say,
However pride may boast,
That thing is best for thee
That thy best self be true—
To thy best self be true.

Go, face the future then;
Obey thy soul's best word;
I'll lead thy steps to peace,
I'll lead thy eyes to God—
To thy best self be true.

So shall thy influence bless,
And when thy years are past,
So shall thy better self
Thy angel be at last—
To thy best self be true.

—HERRICK BUTTERWORTH, in *Golden Rule*.

THOUGHTS FOR THE THOUGHTFUL.

Every day is a little life; and our whole life is but a day repeated. Those, therefore, that dare lose a day are dangerously prodigal; those that dare misspend it, desperate. —Bishop Hall.

It is on crushed grain that man is fed; it is by bruised plants that he is restored to health. It was by broken plowmen that Gideon triumphed, on broken pieces of the ship that Paul and his companions were saved. It was by the bruised and torn bodies of the saints that the truth was made to triumph. When the true story of all things shall be known, then will it appear how precious in God's sight, how powerful in His hands, were many broken things: broken earthly hopes, broken bodily health, broken earthly fortunes; above all and supremely, the broken body of His Son, and the broken bread of the sacrament which commemorates it. —Selected.

To mind one's own business is to believe in one's self and in that which one has to do. It is to serve and to wait as feeling behind the petty routine of life that which is invisible; it is born of the faith which finds nothing so small that it is not big with divinity, nothing so frail that it does not carry God with it. The world is constantly astonished with exhibitions of heroism in circumstances where it is least expected, and it wonders in what school such grandeur of conception, such energy of execution, were learned. And the answer is that they were learned, not in surveying heaven and earth for some noble deed to be done, but in the daily doing of one's business. The guarantee of life is found in the fact that in the mind of one's occupation, in faithfulness to the necessities with which one is encompassed, there is found such benediction, such promise, such infinite unfoldings. —Christian Union.

And what is He?—The ripe grain node,
The sweet dew fall, the sweet flowers blow;
But darker sign His presence show,
The earthquake and the storm are God's,
And good and evil interflow.

O hearts of love! O souls that turn
Like sunbeams to the pure and best!
To you the truth is manifest;
For they the mind of Christ discern
Who lean like John upon His breast.

The world sits at the feet of Christ,
Unknowing, blind, and unlearned;
It yet shall touch His garment's fold,
And feel the heavenly Achromist
Transform its very dust to gold.

To be a Christian is business as well as pleasure; it is occupation as well as luxury; it is stout performance as well as holy exercise; it is belonging to the front rank of society, but marching with the rear rank, and helping to carry the knapsack of those that are tired; it is being respectable ourselves and fostering respectability among the disreputable; it is surviving because we are fit; and it is taking those that are not fit to survive and making them fit. Loyalty to Christ means carrying forward in our century the work He began in His; not only worshipping Him on our knees, but working with Him on our feet; not only keeping up with the rush

of the times and the push of necessity ourselves, but helping to keep in trim and in step some poor stragglers that have fallen out, and that have no heart and sound legs to keep up with. —Dr. C. H. Parkhurst (New York).

THE SOCIETY OF BETHANY.

REV. N. WALLING CLARK.

THE title of this article is the suggestive name of the deaconess organization which is connected with the Methodist Episcopal Church in Germany and Switzerland. In view of the increasing attention which is being given to the work of deaconesses, an account of the recent annual meeting of this society may be of interest to American Methodists.

The meeting was held on the 16th, 17th, and 18th of August in Frankfurt-on-the-Main, Germany. The first two days, Friday and Saturday, were occupied by business sessions, presided over by Rev. H. Mann, who was one of the four preachers who originated the society in 1874, and who has been, for several years, the president of the board of directors. These sessions were held in the Deaconess House, and consisted principally of reports from the various superintendents of the work.

The yearly festival of the society took place on Sunday. The handsome audience-room of the recently-dedicated Methodist Episcopal Church was bright with the sunlight which streamed through the stained glass windows, and the altar was tastefully decorated with evergreens and potted plants. A large audience gathered to engage in the services. Among the number were several representatives from wealthy families of Frankfurt in which the deaconesses have acted as nurses. In the front pews twenty deaconesses, with their snow-white caps and plain black dresses, were seated together.

The service was conducted by Rev. Philip Lutz, inspector of the society. As he was appointed at the recent session of the German Conference, to fill the vacancy caused by the resignation of Rev. F. Eilers, this was his first appearance at the annual festival. He is a man of about forty years of age, and for the last two years has been pastor of our largest church in Berlin. His text was 2 Thess. 1:11, 12, and the chief thoughts of his sermon were the need of a divine call and a divine baptism for the work of a deaconess.

When a hymn had been sung by the congregation, led by the orchestra of the Young Men's Society, Sister Louisa came forward to the altar to take upon herself the responsibility, and to receive the authority of a full member of the Society of Bethany. When the simple questions of their ritual had been asked and answered, the candidate knelt at the altar-rail and Inspector Lutz, placing his hand upon her head, consecrated her to the office of a deaconess in the church of God. While Sister Louisa still remained kneeling, the rest of the deaconesses arose, and, gathering about her, sang a beautiful German hymn, composed for the occasion by Rev. H. Mann. As the voices of these Christian women blended harmoniously together, the plaintiveness of their song and the pathos of the scene awoke a responsive thrill in every heart. An earnest prayer was offered by Rev. Dr. Sulzberger, presiding elder of the Frankfurt District, and the services of the morning were brought to a close.

Another large audience assembled in the afternoon for the closing service of the annual meeting. Interesting addresses were made by Dr. Sulzberger, who has been a member of the board of directors for many years, by Rev. Mr. Kaufman, the pastor of the church, and by Director Lutz. The latter gave a very excellent report of the last year's work and of the present condition of the society. There are ninety-nine deaconesses connected with the Bethanien Verein (Society of Bethany). Of these, fifty-two are full members, thirty-two are probationers, and fifteen are "probationers." If any person wishes to unite with the society, and is a member of the Methodist Episcopal Church and properly recommended, she is received upon a temporary probation lasting two months, after which she may become a regular probationer. The probationers pursue a prescribed course of study, and are trained under the direction of the superintendent of the Deaconess House with which they are connected. They also receive special instruction in the care of the sick from the physicians who give clinical lectures at the House. After a few months, they are also sent out, in company with more experienced deaconesses, to engage in the practical work. At the end of two years, if they are deemed worthy, they are elected full members of the society and are publicly consecrated as deaconesses. No vows are required of them, but they promise to "serve the Lord as members of the Bethanien Verein, with obedience, willingness, and faithfulness." They are at liberty at any time to withdraw from the society after giving due notice. They are not allowed to receive any money for their services, but they are well provided for and taken care of by the society as long as they remain members of it. When they act as nurses for persons of means, a moderate charge is made for their services, and the money so received passes into the general treasury.

The Society of Bethany has Central Stations in five large cities, viz., Frankfurt, Hamburg, and Berlin in Germany, and St. Gallen and Zurich in Switzerland. In Frankfurt the deaconesses have owned and occupied for several years a large house conveniently located and well adapted for their uses. During the past year the authorities have purchased in Berlin a very fine house, containing thirty-five rooms, at a cost of about 40,000. Nearly one-half of this amount has been paid by a German Baron, residing in Berlin, who has become greatly interested in the work of the society, but does not wish his name to be mentioned. At St. Gallen, also, an excellent property has recently been bought for the use of the deaconesses in that vicinity. The society has been especially prospered in the city of Hamburg. Several years ago a Deaconess House was built and paid for. Now it is expected that, during the coming year, a hospital will be erected upon ground presented by the city government, and by the use of funds generously subscribed by wealthy friends in Hamburg. The residence of Inspector Lutz is in that city. The station at Zurich has not been established as long as the others, and the society rents a house for the deaconesses who are there. The Bethanien Verein is, also, the fortunate possessor of a Home, beautifully situated, at Neuenhain in the

Taurus Mountains, not far from Frankfurt. This Deaconess Home is a new and tastefully built cottage presented by an aged lady who will reside there and be cared for while she lives. The purpose of the Home is to provide a comfortable place of rest for deaconesses who are weary or sick. The total receipts of the society for last year were about \$27,500, and the expenditures were about \$27,250.

From what has been said, it will be evident that the Bethanien Verein of the Methodist Episcopal Church in Germany and Switzerland is a well-organized, thoroughly-established, and eminently useful institution. The deaconesses are everywhere highly respected. They are accomplishing untold good, not only by relieving the sufferings of the sick and the poor, but, incidentally, by carrying the Word of God and the message of salvation out among the masses of the people. These modern Sisters of Bethany are perpetuating, both by their name and by their work, the memory of the two saintly sisters who ministered to the wants of Him who said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

Frankfurt-on-the-Main, Germany.

ABOUT WOMEN.

—Dr. A. G. Haygood says: "In our undeveloped girls the South is richer than in undeveloped men."

—There is in Paris a woman who has started her medical career as a veterinary surgeon, and she has more work already than she can attend to.

—Mrs. Allen Hamilton, who recently died, has bequeathed \$1,000 to the cause of woman suffrage, the money to be held in trust by Lucy Stone and Susan B. Anthony.

—The "St. Margaret's Daughters" is the name of an organization which has recently been started among the young Roman Catholic women of New Orleans. The plan of work is similar to that of the "King's Daughters."

—Miss Minerva F. Whittier, who was principal of Salem Street School at Worcester for eleven years, has accepted a position in the Sandwich Islands as principal of the Kohala Seminary.

—Mrs. Elizabeth Stuart Phelps Ward has been writing—assisted by her husband—a story whose scenes are laid in the time of Christ. She is also preparing a story of an earlier period—the time of Daniel.

—Mrs. Margaret J. Preston, the Southern poet, is very ill at her home in Lexington, Va., and has not been able all summer to leave her room. Her eyesight is so impaired that she never sees her pen.

—Miss Willard has decided to give her share of the profits resulting from the sale of "Glimpses of Fifty Years" to the W. C. T. U. This is a magnificent gift, for the royalty will amount to between \$20,000 and \$30,000.

—Amanda M. Douglass, the novelist, has, for the past sixteen years, been the chief support of her father and sister, and most of the time of her mother also. During all these years she has written, on an average, two novels a year; in fact, she has been so busy that she has seldom been away from home for a week at a time.

—The literary world is again surprised by finding another feminine writer behind a masculine name. Graham K. Thomson, whose exquisite verses have been a feature of *Scribner's Magazine*, is a young and beautiful Englishwoman with the commonplace name of Mrs. Sharp.

[ZION'S HERALD PRIZE SERIES.]

MENTONE LADIES' SOCIETY.

LUTHERA WHITNEY.

"YES," said Mrs. Duncan, as she corded and tied the society basket, "yes, it is six years this week since we started this society, and a queer starting it was. This place was called Fuller's Mills then, a poor, little, run-down place, all kinds of business stopped, and almost all the people moved off. The Mentone Mineral had just been discovered, and my husband was sent here to open the quarry and test the mineral. He had only half a dozen workmen that year, all old residents. There was a little church where we had preaching half the time, this being part of the Smithville charge. Our religious privileges were just about limited to hearing one sermon a week in summer and two twice a month in winter, and our religious duties to collecting half the minister's small salary. The church members were all poor, but after they had done the best they could, a number of well-to-do men in the community made up the necessary sum. Preaching and paying was all there was to it; even the prayer-meeting was more a name than a fact.

"Now I thought that the best start we could make toward a better state of things was a ladies' society of some kind—at least, that was the only start that I knew how to make. I thought at the time I knew just how to make that, but I changed my mind. Everybody to whom I mentioned the plan had a spoonful of cold water to throw on it—we were too few, or too poor, or too busy, or too something else. I suggested that the ladies in the village not belonging to the church would perhaps like to join in Christian and charitable work. Some said they would not come near, and some said they would all rush in and run the whole thing, and there would be nothing more Christian in it than in a cattle-show.

"Well, after talking about it a long time, the minister agreed to read an invitation Sunday morning at ten o'clock for the vestry. I hung the flag of hope on high, as it were, but I soon found I was the only one who did so.

"There won't be anything done," said Mrs. Smith. "You don't know the folks as well as I do."

"You've never lived in a little one-horse place before, I guess," said Mrs. Skinner. "I have, to more than my heart's content."

"I was shocked that she said this in the presence of the others, but replied as wisely as I knew how, for my spirits, good at first, were still rising as the ladies came in, one after another, even more than I had hoped to see.

"When all seemed to have arrived, I rose and made a little speech and asked for an expression of opinion as to the feasibility of maintaining a ladies' society and the best plan of conducting it, and also the wisest and best object for work. I had been studying this speech a month, and flattered myself that I had answered most objections before they were made, and won all sides. I urged the ladies not to be over-modest, but be free to express their thoughts.

"I might have saved myself these words, for their freedom soon became appalling.

"After a moment's hesitation, Mrs. Brown said she thought we could support a mission society as well as not. Her sister was

president of a society which supported an orphan in India; they made clothing and sent her, and received letters from her, and the society had been a great blessing to them all. She moved that we organize a Women's Foreign Missionary Society forthwith.

"Mrs. Smith said she did not believe in foreign missions; it took two dollars to get one to the heathen, and when it got there it was of little use—they were joined to their idols. She moved that we have a society to raise money to fix up the meeting-house which was really a sight with its cracked plaster and rusty stoves. She thought we had better not send money to India while we worshipped in such an old barn.

"As she finished, I heard Mrs. Brown say she never would give a cent toward fixing the church; that was the men's business.

"Mrs. White now suggested a W. C. T. U. That supplied so many departments of work, and all necessary work, that we could each be suited with that which we were capable of doing.

"Mrs. Jones said the two departments hardest worked were woman suffrage and third-party politics, and she thought none of our women would care to descend to those.

"Mrs. Axcell said the son of the president of the Shapville Union was caught stealing while off on a spree last week, and Mrs. Horace Axcell said the Union were the means of opening the library and museum on Sunday in the city where her mother lived.

On being asked to explain this, she said that the Union opened a coffee-room and kept it open Sunday, and upon that a demand was made for the opening of other resorts, and the library and museum were opened. She said she favored working for the poor in the village.

"One lady wanted to raise money to buy a hearse, and one to buy a fire-engine, and another to buy an organ for the school-house, but half a dozen said they would wait till they had a decent organ in the church. One wanted to start a fund to buy a parsonage, but others said the minister would not live in it, he had rather live at St. Nicholas; and Mrs. Axcell in a terrifying whisper said she hoped he would not, she had rather be run over by Job Steel's turkeys than by ministers' children—they always had a dozen. Then five or six spoke in favor of working for a library, and I began to feel better now; I thought, we are going to have unanimity. No such thing!

One said there was no use in buying books, nobody would read them; another that it would be an injury to them if they did, as they would be all novels full of dish-water plety. Mrs. North suggested a fund for a public library, but another said it would take us fifty years to get it, and that would be full of novels. We might just as well read the Sunday-school books.

"At this juncture Mrs. Skinner rose and said, with a most significant look at me, 'I think, as we are hardly likely to organize this afternoon, I will go home.'

"I was so disappointed and vexed that I did not say a word, but Joan White said, 'Oh, don't go yet.' Joan was the only woman who had spoken at all encouragingly about the meeting, but as she was a temporary resident, I thought at first she did not signify. She had not said a word till she asked Mrs. Skinner not to go.

"I don't see any use in staying; we started wrong, and we are getting farther and farther apart."

"I don't think we did begin right," returned Joan; "it is an important matter, and we ought to have begun with prayer."

"We all looked confounded, and some of us flinched round as if we thought Joan was agog to ask us to pray.

"The minister's wife looked blank enough, but made out to say that it would have been the best way, but it was too late now. But Joan said it was not too late. Mrs. Axcell said, 'It would have looked better to have had prayers in the beginning, but it would be ridiculous to stop and do it now.'

"Why, no," said the primary school teacher, "it would not be ridiculous. Don't you know that was the way they did when they founded this government? Benjamin Franklin said they had wasted six weeks to no purpose, and proposed they have prayers."

"What do you think of it?" Mrs. Brown asked me. I had not said a word yet—I was all stirred up, and did not know what to say.

"I think," I said, almost crying, "that we ought to have thought of it before, but we had better begin again. Joan, will you pray?"

"I'll begin," she said, as she knelt down. I'm glad to say many of us knelt down too.

"Joan did pray. She asked forgiveness that God had not been in all our thoughts; asked that we might be directed in our efforts at organization, in our work, and in our intercourse with each other, that we might be kindly-affectioned toward each other. She prayed that we might be interested and helpful in all departments of God's work, in sending the Gospel to the heathen, and in comforting the miserable and staying the tide of intemperance in our own land. I don't know what she didn't pray for—it was not so long a prayer, but I know a good many of us just cried out loud before she got through, and then three or four others followed her, though they have told me since that they didn't think of such a thing when they knelt down.

"Well, after that we began to talk things over in a very different spirit. Mrs. Brown said, though it was men's business to make the meeting-house, she thought it would be a good plan for us to buy new carpets and cushions. Mrs. Smith said she did not know but it was well enough to do for foreign missions, but she did not believe in sending all the money off and neglecting things at home as some folks did; and even Mrs. Axcell—I could hardly believe my ears—said if we concluded to organize a mission circle, we could do some temperance work by getting the little papers for the children and other ways. Everybody seemed willing to take everybody's plan, so we elected a committee to draft a constitution and went home. But that was not the last of that meeting. Joan's prayer followed us; we could not get away from it; in less than three months every unconverted woman who was in that vestry—with two exceptions—had a Christian experience, and we had such a revival that all as never came to Fuller's Mills before. The mineral works were started the next summer, and families began to come in. As for me, I was mortified and disgusted with myself, and it grew worse every day for a week. At first I was ashamed of my management; managing had been my forte, I thought;

but after I had time to look at it, I was ashamed that I, who had been a professor of religion for fifteen years, had not learned even the beginning of committing my ways unto the Lord. I prayed that next week as I never prayed before in my life, and I learned a lesson I never forgot.

"About the society? Oh, yes, we organized the next week contrary to all rules. We left the object to be determined quarter by quarter, as the need was made known. The general secretary of one of the societies to which we contributed wrote to us that we were laying a foundation for endless quarrels, but we never builded thereon; we had had one disagreement, and we have never had another.

"The first year we raised twenty-eight dollars, and did considerable sewing for the poor in the village. We bought and made print dresses for the Flint family, and they are numerous. We shingled old Miss Dustin's wood-shed, and subscribed for a few copies of little temperance and Sunday-school papers for children who sent no other gifts.

"Then we sent three dollars to a school in India, and I gave what there was left to the Freedmen's Aid.

"We have done three different work different years. We paid three hundred dollars toward the new church when it was building. Last year we raised one hundred and forty-one dollars. A good deal of that went to Church Extension to build a church in Montana that we knew of. At the end of each quarter we count the money the first thing after the meeting opens; then the treasurer, or some one else, prays, and asks God to accept the money and direct in the disposal of it. Then we vote what to do with it, and we have never had any words or hard feelings about it. It is understood that we look out for the poor in the parish, but everything else we take up as it comes along. The society has got to be large now; the church is growing with the town, and some think we had better disband and organize a Ladies' Aid and Woman's Home and Woman's Foreign Missionary Society, but I don't know; it seems to me we'd better let well enough alone. We are poor yet, comparatively.

"How do we raise the money? Oh, by yearly subscriptions mostly. Sometimes we have an apron sale, sometimes a tea at our homes. We have had suppers at the vestry, but we don't now.

"Why? Well, for various reasons. Some don't think it right to use the church so, and then suppers are trying. With the cake that don't always rise, and coffee that won't settle, and tables to wait on, and boys that tear the very steeple down over your heads, they are very trying. At the last one we had, we came pretty near not all thinking alike, and we voted to discontinue them—a unanimous vote.

"Every year we take up a thank-offering—an expression of thanks for the personal blessing the society has been to us. Whatever the year's record has been, I always put something in the box in memory of that first meeting and Joan White's prayer."

HEALTH NOTES.

Typhoid Fever.
Dr. Edson sums up the etiology of typhoid fever in the following words: First, typhoid fever never infects the atmosphere; second, it never arises *de novo*; and third, the causes of the disease, in order of their frequency, are as follows: First, infected water; second, infected milk; third, infected food; fourth, digital infection; fifth, infected meat.

Cooked Nerve Foods.
Cracked wheat and cream is an ideal nerve food. Corn bread, the "Johnny-cake" of New England, eaten warm and soaked with fresh butter, is a better nerve food than can be found on the druggist's shelves. Roast beef and juicy steaks are rich in the elements of brain nutrition. Lima beans immersed in milk and butter also have a high nutritive value. In many cases of nervous indigestion the immediate symptoms may be quickly removed by limiting the patient for a few days to hot bouillion and bread as often in the day as he wants it. Fresh butter and sweet cream can hardly be taken in too large quantities. For drink, b. k. fast food can be digested by a weak one, and is especially useful for children.

Nerve Water.
Common-Sense.

One of the best ways to keep in good health is not to think or worry too much about it. If you feel strong and well, don't imagine that some insidious disease may be secretly attacking your constitution. Eat and drink what you desire, as long as it agrees with you. Your stomach knows pretty well what it can digest. Plain, simple food is desirable, as a general thing, but the luxuries of the table, in moderation, will do no harm.

Take all the sleep you can get, but remember that the necessary amount varies greatly for different persons. Some must sleep at least nine hours, while others thrive under six. Only don't rob yourself of what you really need. The "midnight oil" is a terribly expensive illuminant to burn, either for purposes of labor or study.

Avoid sudden changes of temperature. You cannot avoid them in New England, but you can guard against them by always wearing flannel underclothing. The lightest grade of flannel suit, especially for summer wear, is a great life-preserver, and not oppressively warm, even in the hottest weather.

Always treat a common cold with great respect. Ninety-nine times out of a hundred it will get well anyway, but the hundredth cold, if neglected, may lead to bronchitis, pneumonia, or consumption. It is best to take such chances.

Don't trifle with patent medicines. If you are sick enough to need any medicine at all, beyond the simple household remedies familiar to all, you are sick enough to need the attendance of a physician.

A change of occupation is usually better than a total cessation of activity. By all means take as much exercise as you can, and be in the open air as much as possible. Out-door life is the natural condition of mankind, and the more one can have of it the better. The practice must not be carried to extremes, however. There are many days when one is much better off in a warm, comfortable, well-ventilated house, than trying to take out-door exercise in a mid-winter storm, or under a July sun, and no one ever strengthened his constitution by sleeping with his bed-room window open, with the outside temperature at zero, or allowing the snow to drift in upon his pillow.

Fresh air, sunlight, good and sufficient food, pure water, out-door exercise, temperance in all things, and the rational pleasure, are the chief remedies in nature's pharmacy, and are worth more than all the drugs and medicines of the shops. —*Popular Science News*.

About the Eyes.
Sit erect in your chair when reading, and as erect when writing as possible. If you bend downward you not only gorge the eyes with blood but the brain as well, and both suffer. The same rule should apply to the use of the microscope. Get one that will enable you to look at things horizontally, not always vertically.

Have a reading lamp for night use. In reading the light should be on the book or paper, and the eyes in the shade. If you have no reading lamp turn your back to the light, and you may read without danger to the eyes.

Hold the book at your focus; if that begins to get far away, get spectacles.

Avoid reading by the flickering light of the fire.

Avoid straining the eyes by reading in the gloaming.

Reading in bed is injurious as a rule. It must be

admitted, however, that in cases of sleeplessness when the mind is inclined to ramble over a thousand thoughts a minute, reading steadies the thoughts and conduces to sleep.

Do not read much in a railway carriage. I myself always do, however, only in a good light, and I invariably carry a good reading lamp to look on behind me. Thousands of people would travel by night rather than by day if the companies could only see their way to the exclusive use of the electric light.

Authors should have black raised paper instead of blue, and should never strain the eyes by reading too close to the type.

The bed-room blinds should be red or gray, and the head of the bed should be toward the window.

Those ladies who not only write but sew should not attempt the black seam by night.

When you come to an age that suggests the wearing of spectacles let no false modesty prevent you from getting a pair. If you have only one eye an eye-glass will do; otherwise it is folly.

Go to the wisest and best optician you know of and state your wants, and your case plainly and be assured you will be properly fitted.

Remember that bad spectacles are most injurious to the eyes, and that good and well chosen ones are a great help and should never strain the eyes by reading too close to the type.

Get a pair for reading with, and if necessary a light distance pair for use out of doors. —<

PUBLISHER'S COLUMN.

An Appeal to Springfield District, New England Conference.

I appeal for at least 500 new subscribers to the HERALD. Not so much for the sake of the HERALD, but for the sake of the cause it represents. It is the only paper in the district which is devoted to the cause of the oppressed, and the only one which is not controlled by the interests of the dominant class. It is the only paper which is not controlled by the interests of the dominant class. It is the only paper which is not controlled by the interests of the dominant class.

There is hardly a family among us that cannot afford to take this, our church paper; indeed, they.

Cannot Afford Not to Take It.

Much of our church life is out of near reach to the great body of our active, vigorous, and we need the weekly visit of this representative of our common Methodistism to bring us into close and sympathetic touch. Our religious life is too narrow; it is not broad and catholic as it ought to be. In many places we lack in loyalty to the denomination and strong, manly, Christian service. Many, out of local pride, will care for home interests, who never respond to the great charities abroad. An appeal to them for Missions, for Freedmen's Aid and Church Extension, is most likely an appeal in vain.

Much of our church life is a reproach to the cause of Christ. We have a faithful and strong ministry, who, under God, are transforming many lives, but I am confident that among the agencies employed to remedy this state of things, the HERALD holds no subordinate place. We need

Home Culture along Methodist Lines.

The history, doctrines, and enterprises of our church must be presented in the religious paper at home. I am assured that the best type of Christian life on Springfield District is found among those who take our church papers. We have an intelligent laity, strong in numbers, devoted to our common Methodistism, of whom we are justly proud. Put five hundred or a thousand more copies of the HERALD into as many homes every week, and we will soon add largely to the list of strong and helpful laymen.

There is not an interest of the church that may not be strengthened by the powerful and efficient teaching of this religious journal.

Zion's Herald is

A Remarkable Paper.

It is said to be the oldest Methodist newspaper in the world. It has had a list of remarkable men in its editorial chair. It is remarkable as a philanthropic enterprise, devoting its earnings to that noblest charity—the support of the worn-out preacher and family. It is exceedingly well edited, fully abreast of the times, has enterprise, push and intellectual vigor, and has secured among its contributors for the coming year some of the best-known and most able writers of the land.

How shall we secure these 500 new subscribers?

I trust that each one of our fifty pastors will try and solve this problem.

G. F. EATON,
Presiding Elder of Springfield District.

Let our entire ministry enter upon a holy crusade to place a religious paper in every Methodist home.

Sample copies will be gladly mailed to names furnished to publisher, or papers will be sent direct to the stationer minister for distribution, if preferred.

All who subscribe now will get the paper

FIFTEEN MONTHS

FOR ONE SUBSCRIPTION.

The price of subscription can be paid to the publisher in charge, or forwarded direct to the publishing office, by post-office order or bank check; or when these modes of sending are not available, the currency can be forwarded by mail at our risk.

A. S. WEED, Publisher,
36 Bromfield St., Boston.

Review of the Week.

Tuesday, October 8.

General Boulanger started secretly for the Isle of Jersey.

Edward O. Leach, of the District of Columbia, has been appointed Director of the Mint.

Ex-Mayor Seth Low, of Brooklyn, was elected president of Columbia College.

The new French Chamber will consist of 265 Republicans and 111 Opposition members.

Connecticut voted on the question of adopting a Prohibitory amendment, and rejected it.

A big machine which will turn out 10 finished steel railway ties per hour, was tested in Pittsburgh.

The coroner's jury which investigated the accident on the New York Central, near Palatine Bridge, severely censured the company for running sections of trains so close together.

The Greek metropolitan, Michael, declines to interfere in the annulment of the divorce of ex-King Milan and ex-Queen Natalie. The ex-King however petitions parliament for an annulment of the decree.

Wednesday, October 9.

Prof. Joseph B. Nourse, U. S. N., died at Georgetown, D. C.

The cruiser "Petrel" has been accepted by the Secretary of the Navy.

The Hawaiians are said to want a protectorate over the islands by the United States.

It is estimated that there were 20,000 Knights Templars in the parade at Washington yesterday.

Two men were killed and others injured by the unexpected force of a gas well which was being tested at Koma, Ind.

The officer in command of the U. S. S. "Funsicola" has been ordered to take Professor Todd and party to Africa to observe the eclipse of the sun in December.

Mayor Grant of New York calls attention to the frequency of fatal accidents from electric light wires, and a meeting of electricians is to be held to devise a remedy.

The municipal election yesterday at Chattanooga was the most orderly and honest in the history of that city. The Australian system was in vogue for the first time there.

The Supreme Court judges of New York have amended the court rules so that hereafter divorce suits where no defense is interposed must be tried in court and not sent to a referee.

Bank notes to the value of \$30,000, issued by the Concord (N. H.) Bank many years ago, and other valuables, were unexpectedly discovered by a workman while digging near Red Bank, N. J.

The Finance committee of the New York World's Fair project adopted a scheme for raising a guarantee fund of \$5,000,000; the committee on Site and Buildings decided on the amount of land needed, including the upper part of Central Park.

Thursday, October 10.

The Vermont monuments on the Gettysburg field were dedicated yesterday.

Millions of acres of valuable lands have been surrendered by the Minnesota Indians.

The Milwaukee Road has been indicted for violations of the Interstate Commerce law.

The Triennial National Council of Congregationalists was opened at Worcester yesterday.

The official test of the pneumatic guns of the U. S. Army proved entirely satisfactory.

The magnificent stone house of Mr. Clem Studebaker, at South Bend, Ind., which cost

about \$300,000, was almost entirely destroyed by fire this morning.

Mayor Grant of New York city has decided that unless the electric light wires are properly insulated they will be cut, even if the city is deprived of electric lights.

Judge Day of New York pronounces the law unconstitutional which provides for the use of electricity instead of the gallows in cases of capital punishment. This settles the case of Kemmer.

The Pan-American party enjoyed a hurried drive through Worcester, stopped a while at Williamstown and South Manchester, Conn., and at Hartford. They visited the various manufacturing and enjoyed a dinner and reception given by the Governor.

A despatch from Managua, Nicaragua, says Minister Mazar has settled the canal difficulties and work is now progressing. This indicates that the chief impediment to the construction of the canal, the hostility of Costa Rica toward the enterpriser, has been removed.

The new Chamber of Commerce building, which is expected to cost about \$100,000, will be erected on the India Street and Central wharf site. Mr. Henry M. Whitney has given the Chamber a piece of land connected with the site, and also assumes the leases on the property, making his gift equivalent to \$30,000.

Friday, October 11.

Senator Fair retires from the presidency of the Nevada Bank.

The Czar arrives at Kiel on the imperial yacht and takes the train for Berlin.

At the Episcopal Convention yesterday the proposed creation of an ecclesiastical court of appeals was defeated.

Delegates to the International Maritime Conference are arriving at Washington. The conference will meet next Wednesday.

The largest double track drawbridge in the world, across the Thames at New London, Conn., was formally opened to travel yesterday.

The aggregate vote cast in the recent elections in France is as follows: Republican, 4,012,333; Conservative, 2,340,656; Boulangist, 1,037,666.

The total liabilities of the Riverside and Oswego, N. Y., of which William F. Brown was treasurer, foot up \$3,000,000. The assets, including plant, real estate, etc., are estimated at \$2,235,247.

Among the incidents of the Knights Templars Conclave in Washington yesterday was the visit of the Bytown Commandery to the tomb of Washington, and the reception given to the Sir Knights by Mrs. Gen. Logan last night.

The Railroad Gazette publishes a table, showing that 3,111 miles of new railroad were built in the United States during the year 1889 up to Oct. 1. It shows that 5,800 miles of railroad are now under construction, probably one-fourth of which will be completed this year.

Saturday, October 12.

Another shocking death occurred in New York by an electric light wire.

The French government will send a commission to Tacoma to inquire into the condition of the canal works.

The national conference of miners at Birmingham has declared in favor of eight hours as a labor day.

The Czar arrives at Berlin and is greeted by Emperor William. No enthusiasm was manifested by the people.

Accidents reached the turning point in its earnings, the fourth week in September showing a gain of \$100,000.

The formal ceremonies of the Grand Encampment, Knights Templars, at Washington closed last night with a banquet.

The steamer "City of New York" which grounded in entering New York harbor, at last accounts remained fast in the mud.

The Pan-American delegates were given a big reception at Albany last night. At the Capitol Governor Hill gave them a welcome.

It is expected that Mexico will grant the concession asked for by the colored men from the South, and that the least 20,000 negroes in Mexico Texas and begin the raising of cotton in Mexico.

Monday, October 14.

The Paris Exposition will close November 6.

The Czar bore farewell to Emperor William yesterday.

King Humbert of Italy has given \$5,000 to the sufferers by the recent storm in the province of Cagliari, Sardinia.

The South and Central American delegates spent Saturday night and Sunday at Niagara Falls and will go to Buffalo to-day.

Senator Manderson has written a letter to Secretary Noble returning the money paid to him under the raising of his pension.

Rev. Dr. Talmage's Tabernacle in Brooklyn was burned yesterday for the second time in its history. Loss about \$150,000.

The French liner "La Bourgogne," from Havre, which arrived at New York on Sunday, has on board Miller's picture, "L'Angelus," which was recently purchased for the American Art Association for \$100,000.

Passengers on the Philadelphia express had a narrow escape yesterday from death. The train was running 45 miles an hour through Rahway, N. J., when it jumped the track. The train and track were wrecked but no lives were lost.

THE CONFERENCE.

(Continued from Page 5.)

sonage. Window curtains and a new carpet have been provided. The preacher and the people are in good spirits.

W. S. J.

EAST MAINE CONFERENCE.

Rockland District.

North Wadsworth. — The pastor, Rev. Chas. Rogers, is in labors abundant. The parsonage has been shingled, and about 500 pounds of books added to the Sunday-school library. The outlook is good.

Wadsworth. — Several persons have asked the prayers of the church, three persons have been converted, and the church is looking for a good work in the salvation of souls. Rev. E. H. Hatlock is pastor.

China. — Good attendance on social meetings and an increasing interest in the things of Christ cheer the pastor, Rev. E. A. Glidden, and give evidence of better days.

Clinton. — In the early summer the members of this church pledged themselves to their pastor, Rev. W. L. Brown, to put forth extra efforts during the season. As a result, the services have been better attended, and the social meetings have been the best for years. Seven persons have been baptized. The pastor has just completed a four years' course in the C. L. S. C. and received his diploma.

Damariscotta Mills. — There is a good revival interest here, led by the pastor, Rev. W. F. Stewart. Many persons are deciding for Christ.

Windsor. — The meetings, under the direction of the Bailey Praying Band, closed Sunday, Sept. 23, with six souls at the altar seeking Christ. Twenty-eight persons have been reclaimed and converted during the series of meetings, and nearly all have united with the Methodist church on probation. The influence of these meetings upon our work in Windsor is very great. The Sunday school, that has been closed six months of the year, will now remain open during the whole year. A hall has been engaged at the Corner for the evening meetings and Sundays. The hand of God has been seen in all this work, and many others are expected to come to Him. Bro. C. M. Bailey, in sending the Band here at this time, must have been led by the same Hand. It proved to be a turning point in the cause of our Lord.

Searsmont. — An Epworth League has been organized by the pastor, Rev. Wesley Wiggins, and about \$60 worth of books have been added to the Sunday-school library.

FRANK.

East Maine Conference. — The present term opened with an unusual number

of students, the number already present being more than were registered during the fall of 1888. The friends of the school will rejoice to learn of the deep work of grace already manifested. Twelve students have, we trust, been converted. The interest is of a remarkable character. Brief meetings for prayer are held daily by the school, and special meetings in the rooms of the students. The recitation work goes on with accustomed regularity. Prof. W. F. Dales, the new instructor in the classics, who comes to us from Wyoming Seminary, is establishing a reputation for sound scholarship and thorough class drill. He is a valuable addition to the faculty.

Many improvements have been recently made about the premises, but by no means sufficient to meet the increasing needs of the growing school. No person can visit this Seminary without being impressed with the maturity and the excellent deportment of the students, and the surpassing beauty of the location and of the surrounding scenery. Nature has performed her share in furnishing opportunities for educational work of the most satisfactory order. At the same time it is served that the number of teachers should be increased; the boarding-house should be enlarged; the recitation-rooms are small in size, insufficient in number, and imperfectly furnished—a part of the recitations are held in a building rented from the town and remote from the boarding house; the students' literary societies have no permanent abiding place; the cabinets are crowded; the library finds no room for fitting accommodations; the grounds need extension and ornamentation; the chapel is small, low, and altogether inadequate to the needs of the school. In spite of these disadvantages, in the past five years the attendance has increased at an average of over fifty students each year; and the present term gives encouragement that this growth will continue. Here is a pressing need that the friends of education should devote such means to the support of this Seminary as shall guarantee in its future a constantly increasing power for good. Of the many men and women who have gone out from Maine to acquire a competence in other States, who will be the first to examine and to recognize the needs of the East Maine Conference Seminary, and take the lead in providing for its suitable buildings and endowment?

MESSRS. SPRINGER BROTHERS, the well-known manufacturers of ladies' cloaks in this city, seem to be up with the times in offering the public the choicest attractions to be found in their line of goods. The latest and most desirable styles of foreign and American cloaks are now on exhibition at their wholesale and retail building, corner Chancery and Essex Sts.; and also their new branch store, 500 Washington St. These stores are attractive and elegant in finish, with the most agreeable appointments that good taste could devise, affording every lady the most favorable opportunity to examine one of the largest and most carefully selected stocks of ladies' garments to be found in this or any other city. Their stock comprises a rare and elegant variety of choice and leading styles in ladies', misses', and children's outside garments of their own make, and also a large assortment of rich and desirable garments selected recently by one of the firm in London, Paris, Vienna and Berlin.

Mr. J. S. Paine is holding meetings Saturday mornings in the Prospect Street Rink, Cambridge, for children, which are of marked interest in the community; about fifteen hundred belong to the band. The average attendance is over one thousand. The next Sunday-school lesson is explained, the singing spirited, and good order and close attention gained.

Mr. Thomas W. Siloway has had a large experience in remodeling churches which enables him to save and utilize all the valuable parts of an edifice, and for a comparatively small outlay produce a building preferable, often, to a new one of much greater cost. He proposes to continue this work as a specialty, and tenders his services to committees who would practice economy, and where the means are limited. A visit to the premises will be made, and an opinion and advice given, on receipt of a letter or request.

TO LOCATE IN NEW YORK. — The following extracts from the Albany papers will be read with interest: "We are sorry to learn of the contemplated removal of the Cleveland baking powder business to New York. Albanyans will regret to see it go, but will rejoice with its owners in its new prosperity. It is but just to say that Cleveland's Superior Baking Powder has the enviable reputation of being a thoroughly wholesome, effective, and honestly made article. All recent investigations, including those made by the Food Commissioners of the States of Ohio and New Jersey and of the Canadian Government, show that Cleveland's is superior to any baking powder on the market. A new label is being prepared, but the old name 'Cleveland's Superior Baking Powder' and the heretofore high quality of goods will be maintained."

With such an establishment as Shepard, Norwell & Co. to shop at, there is but very little advantage to be gained in running about from store to store in search of so-called "bargains." Not only is their stock unsurpassed in every way, but prices are invariably as low as is consistent with the quality, and as for treatment bestowed on customers, nothing is ever intended to be given for complaint from any reasonable person. If anything chance not to be quite right, it is a pleasure with the firm to make it so, and to do in all respects as they would be done by.

The Hub Stores and Ranges are unlike all others in their excellence. Thin castings, and smoother, their conveniences greater, and their operation sure. Smith & Anthony Stove Co., 48 to 54 Union St., Boston. Largest stove store in New England.

Why suffer from sore muscles? Johnson's Anodyne Liniment makes them very pliable.

ROYAL BAKING POWDER

Absolutely Pure

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the masses of low test, short weight alum or phosphate powders. Sold only in this case.

ROYAL BAKING POWDER CO. 106 Wall St., N. Y.

Jordan, Marsh & Co.

UPHOLSTERY.

In order to induce our patrons to examine our exhibit of fine Upholstery and Drapery fabrics, we have selected Nine Special Leaders in Nottingham, Irish Point and Swiss Lace Curtains, and mark them at prices that must close the entire lot in one day.

100 pairs Nottingham Curtains, worth \$1.25, price - 95c

170 pairs Nottingham Curtains, worth \$1.75, price - \$1.37 1-2

200 pairs Nottingham Curtains, worth \$3.50 and \$4.00 all at - \$2.75

50 pairs Irish Point Curtains, worth \$7.00, price - \$5.50

80 pairs Irish Point Curtains, for pairs prices \$11.00, \$12.00 and \$14.00, all to be sold at the uniform price of - \$9.00

JORDAN, MARSH AND COMPANY.

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SPECIALTIES

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CARPETINGS

Also some very rare and choice

ORIENTAL

CARPETS and RUGS

which are well worth inspection,

are on exhibition at the Carp t

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JOEL GOLDTHWAIT & CO.

169 Washington St., Boston.

Read the Best

Weekly Newspaper and Family Journal in the Country.

THE WEEKLY EDITION OF THE SPRINGFIELD (MASS.) REPUBLICAN, which was established in 1824 by Samuel Bowles, has recently been enlarged to 12 pages or 24 columns. The price remains at \$1.00 per year or 10 cents a month for shorter periods.

This generous enlargement, adding 25 columns to the capacity of the paper, allows the introduction of many new and at active features.

The news of Western Massachusetts and New England in particular, and of the world in general, is now presented in a more thorough manner than ever before. The news matter is not thrown together in promiscuous fashion, but is carefully edited and intelligently arranged.

The valuable literary department, for which the paper has always been famous, is made richer and more comprehensive.

A sermon or other serious paper is printed every week, selections being made from the leading preachers of the various religious bodies, and often from the local pulpits of Western Massachusetts. The religious news and discussion of the day is also carefully reviewed.

A bright, entertaining and wholesome original story, and also an attractive department for young people, are regular features.

Each number contains a good variety of original or selected poetry. The special interests of women in the way of education, work, household affairs, dress, etc., receive liberal attention every week.

Interesting letters from regular and occasional correspondents are more fully given than has heretofore been possible. The news of the theaters and of outdoor sports is presented when interest and importance justify.

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